



GIRLS COLLEGIATE SCHOOL,
Burdett Avenue, Victoria, British Columbia.

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EIGHTH ANNUAL REPORT

OF THE

COLUMBIA MISSION,

FOR THE YEAR 1866.

CONTENTS.

	PAGE		PAGE
Report	7	Letter from the Author of the "Chris-	
Division of the Diocese	9	tian Year"	64
Notes and Incidents: Bishop's Journal	15	Address of the Clergy to Governor	
Mission Work in the Gold Fields	45	Kennedy	64
Mission Work: Indians and Settlers		Items of the Mission	66
of Comox	49	Lent Teaching in Victoria	68
The Swiss Miner	52	List of the Missionary Body	71
Girls' Collegiate School	54	Contributions, where received	73
Testimonials to the Clergy	59	Audited Balance Sheet	86
New Church at Esquimalt	60	Notice to Hon. Secretaries, &c.	87

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1867.

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CONTENTS.

REPORT.

PAGE

Finance—Progress of the Mission	7-8
---	-----

DIVISION OF THE DIOCESE.

No. 1. Letter from the Bishop of British Columbia to the Archbishop of Canterbury, containing proposal for the Division of the Diocese into two, and the Endowment of the new Bishopric—No. 2. Copy of a Despatch from Governor Kennedy, C.B. to the Right Hon. Edward Cardwell, M.P.—No. 3. Copy of a Despatch from Governor Seymour to the Right Hon. Edward Cardwell, M.P.—No. 4. Copy of a Despatch from the Officer administering the Government to the Right Hon. Edward Cardwell, M.P.—Letter of the Bishop of Columbia to the Right Hon. Edward Cardwell, M.P. referred to in the foregoing Despatch	9-15
--	------

NOTES AND INCIDENTS OF MISSION WORK.

Extracts from the Bishop's Journal—Gratifying Progress—A good Example—Indian Gathering, Victoria—Yale—Yale: Visitation—Indian Prayer—Services, Yale and Hope—Canoe Voyage to Hope—An Indian's Estimate of the Chinese—Indians at Hope—Visit to the Leech River Mines—Services at the Mines—"Long Jim"—Break-down of a Steamer—Tone of Morals—Consecration of St. Paul's Church, Nanaimo—Visit to the Indian Village; Indian Service—Confirmation at Nanaimo; Indians confirmed—Tearing down Fences of the Church Reserve—Church Reserve Excitement; Meeting of the Church Committees—Destruction of Trinity Church, New Westminster, by Fire—Indian Fight—Laying the Corner Stone of the Girls' Collegiate School—Confirmation at St. John's, Victoria—Visit to Cowichen—The "Sparrowhawk;" Captain Porcher and Cyrene—Meetings at Cowichen—Nanaimo—Comox—Visit to the Mission, Comox—The Mission House, Comox—Baptism of a Child—A Settler's Family—Squalls—Need of the Gospel—Men-of-War and the Indians—A boisterous Night—Consecration of Christ Church, Victoria—Visit to New Westminster, Confirmation—Meeting of Clergy; Church Synod—The Good Samaritan—Indian Progress—Services, Good Friday and Easter Day—The Telegraph to Victoria—Indian idea of Prayer—Fruit of Seed sown—A young Indian Chief—Supply of Clergy—Cruise to the North—Fort Rupert—Indian Agent and the Liquor Traffic—Scenery—Arrival at Metlacatla—Service at Metlacatla—Hymn and Chant Singing—Curious Superstition—The young Girls in the Mission House—Paul Legaic; the Waverer's Return—Singing of Christian Indians; Amusements—Fort Simpson; a Contrast—Inmates of the Fort—A lapsed Christian seeking Restoration—Struck upon a Rock—Daily Evening Service—Pumps at Work—The Gardens at Metlacatla—Examination of Catechumens—Anxiety for Baptism—Examination continued—Baptism of Sixty-five Adult Indians—Baptism of a sick Catechumen—Baptism of Lood-zea-Cheesoot, the Murderer—Baptism of Wah-dee-meech, age about Forty-five, next to a Chief in rank—Baptism of Toosh—Ah-tsil-loh; a Mother's Grief—Keet-will-ant; Christian Deaths—Kahks, an aged Convert—Noas-Shi-migh-yets, Daughter of old Simeon—Consolation of the Aged—Wee-shah-pah-lah—Catechumens deferred; Caution observed—Evening Service—Chants and Hymns sung by the Girls of the House—The Queen's Birthday—Baptism of Infants—The Canoe Races, and Feats of Strength—Bella Bella; Indians looking on—Evening Meeting; Addresses of the Indian Chief Men—Paul Legaic—Abraham Kemschah—Peter Simpson; Thrak-shah-kawn (once a Sorcerer)—Richard Wilson—Daniel Baxter (Neeash-ah-pootk)—Cheevnost, Jacob—Woodceemeech, Simeon—The young Chief who had lapsed; Successor to the old Chief Simeon—The Future of Metlacatla—Departure—Queen Charlotte's Islands—Skiddegate and Gold Harbour—Indians—Skiddegate Village—Return Home	15-45
---	-------

MISSION WORK IN THE GOLD FIELDS OF CARIBOO.		PAGE
Extracts from the Journal of the Rev. A. C. Garrett—Incidents in the Journey between Victoria and Cariboo—Bread cast on the Waters—Indian Service at Lillooet—Increase of Chinese Population—Description of a Mining Town—A resident Missionary urgently required—Cariboo an important but difficult Scene of Missionary Labour		45—48
MISSION AT COMOX.		
Extracts from the Journal of Mr. J. C. B. Cave, Catechist—Description of the Settlement—Baptism and Death of an Indian Woman—Missionary Visit to the Northern Indians—Visit of the Bishop to the Mission		49—52
THE SWISS MINER.		
Extract from the Journal of the Rev. J. B. Good, Missionary at Yale—Death and Burial of a Swiss Miner		52—53
GIRLS' COLLEGIATE SCHOOL, BURDETT AVENUE, VICTORIA.		
Laying the Corner Stone—Description of the Building—Present Condition of the College		54—59
TESTIMONIALS PRESENTED TO CLERGY OF THE DIOCESE.		
Address of the Miners to the Rev. W. S. Reece—Testimonial to the Usefulness of the Rev. Percival Jenns, in New Westminster		59—60
NEW CHURCH AT ESQUIMALT.		
Laying the Foundation Stone of St. Paul's Church at Esquimalt—Good Feeling of American Seamen towards the new Church		60—63
THE AUTHOR OF THE "CHRISTIAN YEAR" AND THE MISSION.		
Letter from the Rev. John Keble to the Bishop of Columbia		64
ADDRESS OF THE CLERGY.		
Address from the Bishop and Clergy of the Church of England to Governor Kennedy		64—65
ITEMS OF THE MISSION.		
Progress of the Church—Church destroyed by Fire—Additional Clergy—Appointment of Dean to the Cathedral—The Telegraph to Victoria—Baptism of Eighty-two Indians by the Bishop—Sermon to the Mormons—Departure of the Misses Penrice—Departure of Governor Kennedy—Union of the Colonies		66—67
LENT TEACHING IN VICTORIA.		
Cathedral—St. John's Church		68—70
LIST OF THE MISSIONARY BODY.		
Clergy—Catechists—Boys' Collegiate School—Angela College for Girls		71



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REPORT.

IN accordance with the notice given to the friends and helpers of the Columbia Mission in the last Report, the Report now issued embraces the operations of a longer period than usual, in order that in future it may come out early instead of late in the year.

It will be seen by the Balance-sheet that the amount collected for the year ending 31st December, 1866, has been 1,365*l.* 12*s.* 2*d.*,* while the home expenses have been 293*l.* 6*s.* 9*d.*, and the sum drawn out for the purposes of the Mission has been 2,750*l.* 3*s.* 6*d.*; making a total of 3,043*l.* 10*s.* 3*d.*

The progress of the Mission during the past year has not been marked by the commencement of any new fields of labour. The want of funds and clergy has caused several important mining districts to remain unvisited, while many openings amongst the heathen still call aloud upon the Church to enter in and occupy in the name of the Lord. Indeed, the state of the British possessions on the Pacific has during the last two years been one of anxiety.

Political agitation has injured the temporal affairs of the colony; a commercial panic has added to the depression and caused the departure of a considerable number of persons. Though the Church has suffered much less than could have been expected, yet incomes derived from investments have been reduced, and the colonists have been prevented from assisting the work of God amongst them to the extent they could wish and necessity required.

In proof of the special difficulties in the way of planting our Christianity on the shores of the Pacific, it may be mentioned, that partly owing to the depression alluded to, so common in new countries, and partly to the fickle character of the population, several towns and villages where churches and parsonages have been built, and clergy for a time sustained, and which were supposed likely to rise into importance, are now abandoned almost entirely by their inhabitants.

* The period embraced in the *Financial Report* is only nine months, the accounts in the last Report having been closed in April 1866.]

The presence, too, of a much larger proportion than usual of persons utterly indifferent to religion, if not hostile to it, and of many imbued with ideas and principles foreign to those of the mother-land of England, renders the advance of pure and practical Christianity slow, arduous, and discouraging.

The clergy sent out by this Mission are not dismayed by these difficulties, but we feel sure will continue to maintain their good reputation for earnest and faithful work to which many bear testimony. They look, however, for the prayerful sympathy of their brethren in old England's favoured home, and no doubt are deriving blessing and support through the prayers of many.

The varied matters recorded in this Report will speak for themselves. They represent the every-day work of the diocese, and are gathered from notes and observations roughly made at the time. What is recorded of one missionary and of one sphere of work is a sample of what is being done by many others. They give perhaps but a faint idea of the anxieties, depression, and painful self-distrust which the difficulties of the work often produce in the mind and feelings of the missionaries of the Gospel.

The whole support of the work of the diocese of British Columbia does not happily fall upon this fund.

The gratitude of the Colonial Church is due to the Society for the Propagation of the Gospel in the first place, and to the Church Missionary Society, the account of whose mission at Metlacatla will be read with deep interest. The Society for Promoting Christian Knowledge has also befriended the work, and in particular by a contribution towards the college for the Christian education of girls, which has been named in honour of Miss Burdett Coutts.

May the blessing of God attend the issue of this Report. May it excite thankfulness to Him who alone "giveth the increase" in such undertakings, and to whom alone is all the glory due. May zeal be kindled in the cause of our blessed Master, and of souls for whom He shed His most precious Blood; and may it call forth the earnest and prayerful help, to all such good works, of the faithful sons and daughters of England's Church, who, while watering others, shall be blest and watered themselves.

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DIVISION OF THE DIOCESE.

THE following documents respecting the proposed division of the diocese will be read with interest by the friends of the Mission :—

No. 1.—*Letter from the BISHOP of BRITISH COLUMBIA to the ARCH-BISHOP of CANTERBURY, containing proposals for the division of the Diocese into two, and the endowment of the new Bishopric.*

7, UPPER BERKELEY STREET, PORTMAN SQUARE,
October 6th, 1864.

MY LORD ARCHBISHOP,—It may be in the recollection of your Grace that a resolution was passed at a meeting of the Colonial Bishops' Council in July last, declaring the importance of dividing the diocese of Columbia, as soon as the funds could be found for the endowment of the new See.

The necessity for this division arises from the vast extent of the present diocese, equal in area to England and France, and the physical impossibility of giving that attention to all parts of the diocese which is most important in the early stage of planting and fostering the institutions of Christianity. The political circumstances also of the two colonies of Columbia and Vancouver, which have occasioned the appointment of two Governors, give direction to religious matters and make it very desirable to go along with the public sentiment by an extension also of the Episcopate. A very strong feeling in favour of a resident Bishop in New Westminster has often been publicly expressed. Any measure tending as this would do to strengthen British feeling is especially valuable in that part of the empire at the present time.

It is proposed that the title of the See to be created shall be that of New Westminster, after the chief town of the colony of British Columbia, the southern and north-eastern portions of which will form the new diocese ; while the north-western portion of Columbia, with Queen Charlotte's Islands and the colony of Vancouver, will constitute the other diocese, over which I shall continue to preside, with Victoria as my place of residence.

With respect to endowment, I am happy to be able to report to your Grace that 5,500*l.* is secured ; viz.

- 2,500*l.* already invested in land, chiefly in and about New Westminster.
- 2,000*l.* in hand here, ready to be paid over, if the See be constituted.
- 1,000*l.* voted by the Society for Promoting Christian Knowledge.

5,500*l.*

Besides this, the Colonial Bishops' Council will probably make a grant similar to their last to Grafton, of 1,500*l.*, making a total of 7,000*l.*, which at colonial interest represents 700*l.* a year.

Under these circumstances, and seeing the minimum endowment (5,000*l.*) required by the Crown is secured, I venture to ask your Grace, if the proposed arrangements have your approval, to take the requisite steps for obtaining the assent of the Government, and I presume your Grace will, at the same time, recommend to the Crown a fitting person to become the first Bishop of the new See.

I have appended a map, also showing the boundaries of the proposed division, and am ready to furnish your Grace or the Government with any further explanation or details that may be required.

I have, &c.

G. COLUMBIA.

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

No. 2.—*Copy of a Despatch from GOVERNOR KENNEDY, C.B., to the RIGHT HON. EDWARD CARDWELL, M.P.*

VICTORIA, *January 2d, 1865.*

SIR,—I have the honour to acknowledge the receipt of your Despatch, No. 49, 26th October, 1864, enclosing the copy of a proposal from the Bishop of British Columbia for the division of that diocese into two, and the endowment of a new bishopric.

Having submitted the proposal with the accompanying documents to my executive council, I am of opinion, that a compliance with it would be in every way beneficial to this colony.

I have, &c.

(Signed)

A. E. KENNEDY,
Governor.

THE RIGHT HON. EDWARD CARDWELL, M.P. &c.

No. 3.—*Copy of a Despatch from GOVERNOR SEYMOUR to the RIGHT HON. EDWARD CARDWELL, M.P.*

NEW WESTMINSTER, *May 2d, 1865.*

SIR,—I have had the honour to receive your Despatch, No. 38, of the 26th October, 1864, on the subject of a proposal made for the division of the diocese of British Columbia.

2. I should long ago have furnished you with my opinion upon the project, but that I knew the Bishop would soon return to the colony. When I saw his Lordship, I promised him, as we did not quite agree, that I would consider the matter further, for at least a fortnight, before finally communicating my views to you.

3. Previous however, to the Bishop's return, I had devoted an

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anxious consideration to the whole question. I called for the assistance of such members of the executive council as are now in the colony. Their opinions I have the honour to forward. I am so reluctant to oppose arrangements already approved by the Church in England, that I particularly call your attention to the unanimous condemnation, by my constituted advisers, of the proposal made by the Bishop of British Columbia. Their opinion, if promulgated, would have the concurrence, I believe, of every inhabitant in the colony.

4. Acknowledging at once the advantage which would accrue from a division of this diocese, and the appointment of an additional bishop, I regret to say, that I think more harm than good would be done by carrying out the division in the manner proposed.

5. You are but too well aware of the jealousy existing between the two colonies on this side of the Rocky Mountains. The merchants and owners of town lots in Victoria, in the comparatively unimportant colony of Vancouver, have drawn nearly all the share of the profits of the gold discoveries in this colony, which have not been absorbed in California. British Columbia, the source of wealth, has remained poor, and imagines itself neglected in every way. Its name was used as an attraction for capital, which was invested beyond its limits; its gold created a demand for a bank whose head-quarters are in another colony, for a diocese whose see is in the rival island. Its treasure poured forth without leaving a deposit here, and a territory of the greatest mineral wealth ran the risk of utter abandonment.

6. The feeling of injustice suffered is diminished here, since the separation of the two colonies; yet Victoria still irritates the local jealousy by affecting, though contributing nothing to the revenue, to be the capital of British Columbia. The project of Bishop Hills, by which it is proposed that the seat of the episcopate of British Columbia should be on Vancouver Island, with just enough of this territory annexed to justify the retention of the title, would, I feel convinced, create an amount of hostility in this colony that would greatly impede the progress of the Church.

7. Bishop Hills himself appears to have recently held the opinion I now express. I enclose an extract from the Columbia Mission Report for 1864. His Lordship acknowledges the rivalry of the two colonies, and says, "In whichever of the two is fixed the episcopal seat, an alienation of feeling in the other will be the consequence. The best interests of religion, as well as good policy, will be served by yielding to the colonial feeling, and by gathering up all sympathies in a division of the diocese." But I enclose a portion of the Bishop's minute.

8. Until Vancouver Island is politically incorporated with British Columbia, no division of the diocese can be satisfactorily made which does not recognise and adhere to the existing territorial limits of the two colonies.

9. I will not allow myself to follow up the subjects mooted by some of the executive councillors. Unquestionably, as stated, the religious destitution of the colony is considerable, and the spirit of rivalry already alluded to leads people to count the respective members of

the clergy on the mainland and on the outlying island. I must, in all justice, however, with the Colonial Secretary, bear testimony to the noble results of the labours carried on, in a spirit of humility and self-denial, by the Roman Catholic missionaries among the Indians. The reverend fathers, however, devote their lives to the civilization and salvation of the native races, and do not come across the miners' path.

10. New Westminster, though it may possibly feel that the episcopal seat of the diocese of British Columbia should not be in another and not over-friendly colony, has little to complain of as regards attention bestowed on it by the Church of England. The clergy and laity have worked energetically together, and as high a sense of honour and morality, as sound a tone, exists in this young town as in any with which I am acquainted.

11. But in Cariboo, the source of wealth, the centre of life of the two colonies—the real British Columbia—this winter has seen a great festival. The three towns on Williams' Creek were dressed in flags, and the population turned out into the streets, for it was announced that several sleighs loaded with squaws were on the road.

I have, &c.

(Signed) FREDERICK SEYMOUR.

THE RIGHT HON. EDWARD CARDWELL, M.P. &c.

No. 4.—*Copy of a Despatch from the Officer administering the Government to the RIGHT HON. EDWARD CARDWELL, M.P.*

NEW WESTMINSTER, March 1st, 1866.

SIR,—At the request of the Bishop of Columbia, I have the honour to forward a letter addressed to you by his Lordship on the subject of the division of the diocese.

I refrain from commenting upon the views entertained by Bishop Hills, as I am opposed to the division recommended by his Lordship, while I should much regret to throw any obstacle in the way of a division of the diocese, which, however arranged, must prove of advantage to the Church in this colony.

I have, &c.

(Signed) ARTHUR N. BIRCH.

THE RIGHT HON. EDWARD CARDWELL, M.P. &c.

No. 5.—*Letter of the BISHOP OF COLUMBIA, to the RIGHT HON. EDWARD CARDWELL, M.P., referred to in the foregoing Despatch.*

VICTORIA, VANCOUVER, February 5th, 1866.

SIR,—In case further explanation may be necessary respecting the proposed boundary of the diocese of New Westminster, I have the honour to forward two maps, one (A) representing the division which

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has met the approval of the Archbishop and the Colonial Bishops' Council, and the other (B) showing the division suggested by Mr. Seymour.

By the former (A), the present diocese of British Columbia (comprising the two colonies) is divided into eastern and western portions by the natural watershed between the Fraser and the Pacific, and by the Gulf of Georgia, the western consisting of North-west Columbia, together with the islands of Vancouver and Queen Charlotte.

This division (A) gives a fair distribution of area and work, leaves the chief centres of Indian population with the coal mines and seafaring population and interests for the western, while the gold-fields and agricultural districts are the principal area of population in the eastern or New Westminster division. North-west Columbia is geographically and commercially in connexion with Vancouver and Victoria, not with New Westminster. The Hudson Bay Company's ships, the navy and trading vessels by which we communicate with it, belong exclusively to Vancouver, and rail from Victoria to Esquimalt. To connect these portions ecclesiastically, therefore, is the most practical arrangement. The only argument advanced in favour of the plan (B) is, I believe, that the two dioceses would be conterminous with the two colonies; but this will cease to apply as soon as the now universally desired union is effected. It ought not, however, I would respectfully submit, to prevail in any case against the serious disadvantage it would entail upon the spiritual work.

One disadvantage is the great disparity of area, one Bishop having a diocese 800 miles by 400 or 500, together with an island 150 in length, while the other Bishop would have only an island 290 by 60. Another disadvantage would be the inconvenient and oppressive distribution of work. Besides having to take journeys to the interior, north, south, and east, 500 miles in each direction, the Bishop of New Westminster, in order to visit the north-west coast and islands, would have to travel out of his diocese—

To Victoria	70 miles.
Then along Vancouver	290 "
Thence to Queen Charlotte Island, Metlacatla, and Stickeen	500 "
	860 "
And back	860 "
Total	1,720 "

Occupying at the least two months each year, and, as the missions extend, requiring even a second visitation, which could be taken readily by the Bishop residing in Victoria, whose diocese would run nearly 300 miles in the same direction. Since then the diocese suggested in map (B) is unequal in area, and imposes a needless burden of labour, expense, and time upon the Bishop of New Westminster, I venture to hope you may be able to recommend to Her Majesty the

ecclesiastical organization already submitted to take effect, and which I have not proposed without careful and mature consideration, and a personal knowledge of the whole country.

I have, &c.

(Signed)

G. COLUMBIA.

THE RIGHT HON. EDWARD CARDWELL,
Secretary of State for the Colonies, &c.

From these documents it will be perceived that the proposed division met with the approval of the Governors of both the colonies included within the original limits of the diocese of Columbia.

Governor Kennedy says, that "it would be in every way beneficial to the colony:" and Governor Seymour "acknowledges at once the advantage which would accrue from a division of this diocese and the appointment of an additional bishop." Mr. Birch, the Officer administering the government of British Columbia, writing after an interval of nearly a year, expresses the opinion that "a division of the diocese, however arranged, must prove of advantage to the Church in this colony." But Governor Seymour objects strongly to the manner of the proposed division; he goes so far as to say that "more harm than good would be done by carrying out the division in the manner proposed." His Excellency does not, however, allege any other reason for this strongly expressed opinion, than the then existing jealousy between the two colonies of Vancouver and British Columbia. This reason, the recent arrangement of the Imperial Government, by which the two colonies are united, entirely removes. There is therefore no necessity for entering upon its examination. It may, however, be as well to remark that the jealousy spoken of was not so much between the two colonies as between the rival cities of Victoria and New Westminster. But even supposing that it was as prevalent in each colony as Governor Seymour appears to think, still its existence, the existence of an unworthy and temporary feeling, could be no sufficient reason for not carrying out the division of the diocese in the manner proposed, provided it was clearly desirable to do so for reasons of a permanent and important character. That such reasons exist will be seen from the letter of the Bishop of Columbia, contained in document No. 5. But there is, happily, no occasion to pursue this question further, as Mr. Seymour himself implies that when that political incorporation of the two colonies shall take place, which has now been accomplished, adherence to their existing territorial limits will not be required in order to a satisfactory division of the diocese.

Circumstances, partly connected with the present commercial condition of the colonies, and partly of a personal character, have postponed the appointment of a second bishop. But the design is not abandoned. The time is, we hope and pray, not far distant when it may be accomplished. For the sake of the more complete organization of the mission work of the Church amongst the native Indians, and amongst the miners and settlers, the residence of a wise and earnest chief pastor at New Westminster is much to be desired.

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The exertions of the Roman Catholic missionaries on behalf of the Fraser River Indians, which Mr. Seymour mentions, is itself a call upon English Churchmen not only to increased, but to more systematic exertion; and the miserable fact quoted by his Excellency as illustrative of the state of morals on Williams' Creek, shows that something more is needed for promoting the social and religious well-being of the miners of Cariboo, than the summer visit of one or more clergymen.

The history of the colonial episcopate is sufficient proof that the presence of a godly and energetic bishop has, God be thanked, ever been accompanied by the provision both of the men and the means needed for bringing the Gospel and Kingdom of Christ, with all their purifying and saving influence, to bear with greater fulness and permanency upon the residents in our new and distant colonies. We therefore earnestly commend to the prayers and exertions of our friends in England the perfecting of the plan, which has received the approval alike of home and colonial authorities, for the division of the diocese of British Columbia.

1865 AND 1866.

NOTES AND INCIDENTS OF MISSION WORK.

EXTRACTS FROM THE BISHOP'S JOURNAL.

GRATIFYING PROGRESS.

IN their annual statement, the churchwardens of Holy Trinity, New Westminster, say: "We would wish to make the gratifying remark, that the Church during the past year has been steadily increasing in vigorous zeal, unity, and numbers; and whether we regard the increase of communicants, the additional seat-holders, or the enlarged receipts from the regular services, we shall indeed find ample room for sincere and heartfelt thankfulness."

A GOOD EXAMPLE.

In the churchwardens' report they also say: "The long pending debt on the Church which was assumed by the Rev. J. Sheepshanks, has at last been cancelled. We owe this satisfactory result in main to a recent arrival among us, who considered (to quote his own words) 'it a hard thing that those who, in other respects, have borne the burden and heat of the day, should also have to bear the brunt of the expenditure connected with the planting of the Anglican Church in this colony.'"

INDIAN GATHERING, VICTORIA.

Mr. Garrett gathered the Indian Chiefs at the mission this afternoon; my wife and I went. I addressed them, and explained the meaning of the Queen's birthday.

Wednesday, May 24.—Queen's birthday. The Governor addressed the Indians on Beacon Hill.

Thursday, May 25.—The Mail steamer *Sierra Nevada* in early this morning. At 6 P.M. sailed. Archdeacon Wright and family went away. My wife and I saw them off.

YALE.

Wednesday, June 14.—Left New Westminster in the *Lillooet* for Hope and Yale at three o'clock. Rained all the morning and the whole day incessantly. 212 passengers, many Chinese. There was a row in the evening, and a white man stabbed a Chinaman, and was secured. At night we lay to; there was much noise, and I could get but broken rest.

Thursday, June 15.—Rain all the morning till about two o'clock. Reached Hope at about five o'clock. 100 Chinamen left us for the road to Kootenais. Saw Mr. Landwright, churchwarden. Arranged for Sunday service.

At Emmory's bar discharged 352 sheep, 14 oxen, and some horses. Our whole freight was about 600 head of living things, including passengers—the captain and crew American. We reached Yale at eight o'clock. Mr. Charles, Hudson Bay Company, Factor, kindly provided me with accommodation.

YALE—VISITATION.

Friday, June 16.—Visited the Church property with Mr. Sandars, the magistrate and churchwarden. Found the Church a better structure than I expected.

INDIAN PRAYER.

I asked an Indian to-day if he ever prayed to God; he said, "That is in my heart, that is with my heart."

SERVICES—YALE AND HOPE.

Sunday, June 18.—Held service at Yale. The attendance was forty. The harmonium was played very fairly by the daughter of the schoolmaster. I had the morning prayer and litany. The collection was \$13. In the afternoon I went by canoe to Hope, where at six o'clock in the pretty Church of that lovely spot I held service. Hope is now all but deserted. Still we had eighteen persons, besides a few Indians.

CANOE VOYAGE TO HOPE.

The river at this time is at its height, some twenty feet above the common level, through the melting of the snow. It is a tremendous torrent, rushing onwards, carrying in its vast breadth and depth the waters of many great tributary rivers gathered in its course of nearly 1,000 miles; at times, whirling and upheaving surges seemed enough to overset and swallow up in an instant our tiny bark, but with quick, cool, and unerring eye, our Indian guided us safely through. At other times there were rapids and canyons, or gorges, along which the contracted waters rushed more fiercely, as if enraged. The famous and dangerous Emmory rapid and "Hell's-gate" warned us long before by their roar and din; at the latter, there was but one passage safe at this time for the canoe. It was on the opposite side of the stream,

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here about a quarter of a mile wide. The current was sweeping us down at the rate of seven miles an hour. It was necessary to begin to cross in sufficient time to prevent our being cast upon the rocks in mid-stream. As we were coming down it seemed as if nothing could prevent our being smashed to pieces, and we seemed only just to escape destruction. With our three Indians, however, there really was no danger. They knew the water and the ground so well, that they could make the exact calculation necessary to avoid a catastrophe. It was exciting, however, even to those who had confidence in the Indian canoe-men; to others it would certainly be alarming. There is no mode of transit so pleasant on a fine day as the canoe: there is no concussion, as in a boat with oars, but you glide noiselessly and rapidly along. We did the fifteen miles in an hour and a half. The scenery was magnificent, as one set of mountains after another, with a variety of new beauties, opened up to view. The lofty heights, the vast and rapid stream, the blue vault of heaven, were calculated to impress the soul with reverential fear, while the flowering shrubs, the dog-wood and the rose, smiling upon us and perfuming the air, together with the graceful dress and manner of our Indians, made the scene more picturesque.

AN INDIAN'S ESTIMATE OF THE CHINESE.

On passing, we observed Chinese at work. I remarked they did not seem to regard the Sunday. The Indian said, "They are wrong, they ought not to work on Sunday;" and he added, "The Chinaman has got no heart."

INDIANS AT HOPE.

I visited many Indian families to-day: some recognised me, and seemed glad to see me as the King George, "La Plate."

Wednesday, June 21.—Returned to Victoria.

Thursday, June 22.—Distributed the prizes at the girls' college.

Friday, June 23.—Distributed the prizes to the boys' collegiate school. The Governor was present.

VISIT TO THE LEECH RIVER MINES.

Saturday, July 8.—We started about one; my wife, Mr. Alston, and myself on horseback, with our saddle-bags, for the Leech River Mines. The road as far as Goldstream, twelve miles, was pretty good. We rested there an hour, at a wayside house kept by two English gentlemen, and then entered upon a more difficult path of nine miles, chiefly through forest, but over swamps, and up and down steep heights, the trail being such as is common to new and unopened countries—the first path roughly hewn, precursor to a road. It rained a good deal. We reached our destination at Leech River Mines just before dark, having accomplished twenty miles, of which the latter nine could not be traversed at more than a walking pace.

SERVICES AT THE MINES.

Sunday, July 9.—This morning we rode to the North Forks of the Leech, where I held an open-air service. In the afternoon I held

service at Kennedy Flat. It rained in torrents, but the attendance of miners was good.

"LONG JIM."

I was told I had a great friend in a miner who went by the name of "Long Jim." Miners are seldom known except by their nick-names. He had spoken with indignation at some evil speaking and slandering which had been indulged in on the subject of Christ Church Trust property. He thought the Church ought to have the Reserve. So talked "Long Jim." I called upon the same individual to-day in his log cabin. The storekeeper who was with me discoursed eloquently upon the excellence of his character. "He was greatly respected on the Creek, was a steady and very industrious man, always ready to serve others." Jim was very glad to see me, and not only came himself, but did all he could to induce others to attend the service. Jim was no stranger to me, for he had been a patient in the Victoria Hospital. I thought him then a rough and uncouth miner; he did not attend at first particularly to the exhortations, but did so latterly, and I had a conversation with him. He got well and left the hospital. I never knew his name, and until I saw his face to-day, was not aware that Long Jim was the patient of the hospital. This is one of those instances where the work of the minister of Christ is more effectual and blessed than he supposes at the time. We may be encouraged, by the cases which thus show results, to believe thankfully in good effects in other instances, though hidden from us. We are of course encouraged by promises that God's word shall not go forth and return unto Him void. This poor man found blessing in the ministrations at the hospital, and now shows the result in friendly feeling towards the humble instrument of his good, in zeal for God's service, and in doing kind acts for others, letting his light shine before men, even amidst the excitement and exceeding worldliness of a gold-mining community. I asked his name; the storekeeper said he really did not know, the man was always called Long Jim.

BREAK-DOWN OF A STEAMER.

Saturday, August 19.—Embarked to-day on board the *Emily Harris* for the consecration of Nanaimo Church, accompanied by Archdeacon Gilson. We ought to have sailed at seven o'clock, but did not get away till eleven. When off the Bay beyond Cadboro' Point, our steamer's head was suddenly pointed direct in to the shore. Something was amiss; presently the firemen and others were rapidly drawing out the fire. The lead pipe had failed at its connexion with the boiler. The fires were therefore put out, and the vessel brought to anchor. As it might be some time before the necessary repairs could be effected, I thought it better to come on shore and return to Victoria, which we did, thankful to have escaped from what was nearly being a disastrous explosion.

STONE OF MORALS.

Monday, August 21.—The frightful wreck of the *Brother Jonathan* steamer, hurried into eternity, amongst others, the wife of the land-

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lord of an hotel in one of our towns. This woman had been to San Francisco, to bring to Victoria a number of wretched creatures, eight of whom, called "Ladies" in the list of passengers, were on their way with her. Six of these, with herself, were engulfed in the deep. Crime enough to call down judgment from a holy God! The husband of course was privy to the nefarious traffic, and supplied the money. The awful stroke determined him to give up his hotel and leave the place—perhaps conscience hindered his stay. He held a leading position in an institution popular in America. A gold medal was struck in his honour. A dinner was given him. A procession of carriages took him down, as though a public benefactor, to the steamboat, and hundreds seemed to vie with each other in doing him honour. Such, alas! is the tone of morality among a large number in this country. Moral and religious character is entirely disregarded in the estimate of worth. This is an element of latitudinarianism; from indifference to distinctive religion, the step has been easy to indifference to morality. "Unsectarianism" leads to laxity of morals.

CONSECRATION OF ST. PAUL'S CHURCH, NANAIMO.

Saturday, August 26.—Embarked with my wife and Archdeacon Gilson at eight o'clock on board H.M.S. *Chio*, for Nanaimo. A fog detained us for four hours, and prevented our arrival the same day.

Sunday, August 27.—Reached Nanaimo only just in time for the morning service. The Rev. Mr. Good had given us up. The attendance at Church was fair—the congregation principally of men. I preached. There were very few communicants. In the afternoon, found the Sunday-school in good order, and fairly attended. In the evening Archdeacon Gilson preached.

VISIT TO THE INDIAN VILLAGE—INDIAN SERVICE.

In the afternoon I went with Mrs. Hills and the Rev. Mr. Good to the pretty little Indian Church. Mr. Good said the service in the Nanaimo language. The people took their part, and chanted responses in a devout and interesting manner. Talso addressed them. There seemed to be a real work of improvement amongst these poor Indians.

CONFIRMATION AT NANAIMO—INDIANS CONFIRMED.

Monday, August 28.—This evening the Church was again well filled, and nine candidates were confirmed, amongst whom were four Indian women, Chymians; these are all wives of white men. Mr. Good has taken much pains with them, and their present improvement is a great contrast to their former selves.

Tuesday, August 29.—Met the Church Committee.

Wednesday, August 30.—Returned to Victoria.

TEARING DOWN FENCES OF THE CHURCH RESERVE.

August 31.—This evening, about eight o'clock, a stone came violently against the house and lodged upon the roof. Some wretched creature, excited by political agitations, aimed this at the lighted window of the library where Mrs. Hills and I were sitting, but happily

struck the verandah instead. I sent notice to the police, and was promised a watch should be set upon the Reserve. During the night, however, a number of persons succeeded in tearing down the greater part of the fences, and one man was arrested.

Friday, September 1.—The prisoner was bound over in heavy sureties to keep the peace for six months. We were to have dined at Government House to-day, but just before going, an intimation was given me that further depredations were to be committed, so we sent excuses; and as the police had failed me last night, I set to work myself to organize a watch, and have special constables sworn in for the protection of the Church, my own residence, and the Reserve. We passed a night of some anxiety.

CHURCH RESERVE EXCITEMENT—MEETING OF THE CHURCH COMMITTEES.

Monday, September 4.—This evening, by my invitation, the committees of the churchwardens, and committees of Christ Church and St. John's, together with the clergy, met at my residence. My object was to enlist the support and sympathy of the lay members of the Church, by giving them the fullest information, and seeking their counsel. I gave the history of the Reserve, showing its original dedication to the Church of England, and the steps which I had taken in support of our rights. The utmost harmony prevailed, thanks were given for the information, and a vote of approval and support was passed. The meeting pledged itself to support me.

DESTRUCTION OF TRINITY CHURCH, NEW WESTMINSTER.

September 6.—By the *Enterprise* to-day received the sad intelligence of the destruction of Holy Trinity Church by fire. It commenced last night, about eight o'clock, in the vestry. Happily the beautiful peal of bells presented by Miss Coutts, and the tower, were saved.

INDIAN FIGHT.

Sunday, October 1.—After visiting the Indian school this afternoon, I went, accompanied by the Rev. A. C. Garrett, to visit the Indian village. We heard a disturbance going on at the Hydah camp. As we approached, we perceived groups of Indians on the surrounding heights in a state of excitement. These were songeas and others looking on at a fight between rival tribes of Hydahs. The scene was truly savage. Naked men, wild and distorted, were raging about and hurling large stones, some with fearful precision, at each other. There were women wild with fury and screaming, urging on the fight. We went into the midst of them, and with some difficulty got them to desist. It was an exciting scene as we stood between the combatants, who continued to gesticulate to each other, their blood freely flowing from wounds, and their countenances showing passion and revenge to reign supreme. Mr. Garrett showed great courage and coolness; many huge stones were dropped at his bidding, and maniacs became calm at his words. Poor creatures, it was pitiable to see them, as they sobered, realizing their wounds and showing them to us. A woman brought

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her husband to me, whose face, breast, back, and arms, were bedaubed with blood from many wounds and bruises; his face was excited with anger, and in his two hands were firmly grasped heavy stones as large as he could hold. At length we quieted them, and there were many voices to be heard as we came away, saying "Good, good." A chief cause of this excitement, in which probably lives were lost, was drink.

LAYING THE CORNER-STONE OF THE GIRLS' COLLEGIATE SCHOOL.

Thursday, October 12.—The day was beautiful. We had at luncheon the Governor, Mrs. Kennedy, and their daughters, and other leading persons of the colony and friends of the Church. A procession was made, in which the volunteer rifles formed part; we proceeded to the ground, a beautiful spot upon the Church Reserve, where a large number of persons were assembled. Mrs. Kennedy laid the stone. The service was that usual on such occasions in the diocese. Addresses were delivered by the Governor, the Chief Justice, and myself. All went off well, and there was a reverent tone in the assemblage, affording the hope that a good impression had been made. We publicly asserted the duty of training up the young religiously: the Chief Justice asserted the principle plainly, and the Governor several times expressed his adherence to the Church of England. The streets in the neighbourhood of this college site have been named after the munificent foundress of the see, Miss Burdett Coutts.

CONFIRMATION AT ST. JOHN'S, VICTORIA.

Sunday, October 22.—I held a confirmation to-day at St. John's, which was densely filled. The candidates behaved remarkably well, and from the tone which prevailed, and from the interest manifested, I trust the occasion has been blessed to many. Several officers and seamen of Her Majesty's ships were confirmed.

VISIT TO COWICHEN.

November 16.—Left Victoria in the *Otter*; reached Cowichen Bay about half-past ten o'clock. Rev. A. C. Garrett met me on the wharf. Went on shore, and visited various settlers until dark. A meeting of the settlers had been deferred on account of the rain all the morning. I then went on board the *Sparrowhawk*, which was anchored in the bay, where I found comfortable quarters, and, as usual on board Her Majesty's ships, agreeable society.

"THE SPARROWHAWK"—CAPTAIN PORCHER AND CYRENE.

The *Sparrowhawk* is a larger kind of gun-boat, called usually a despatch boat, with four guns—one an Armstrong 110-pounder. Her crew consists of ninety men and officers. The first lieutenant is a son of the Rev. J. Dolphin, of Antingham, Norfolk. Captain Porcher is well known as a scientific explorer; he was last engaged at the Cyrenaica, "the parts of Libya about Cyrene," from whence in the year 1861, in association with Captain Murdoch Smith, he obtained many statues and sculptures of the Greek and Roman period, for the British Museum. A beautiful and expensive volume, highly illustrated by the

artistic skill of Captain Porcher, gives an account of the history of Cyrene, and of its relics and inscriptions.

MEETINGS AT COWICHEN.

November 17.—Breakfasted at seven o'clock. Left in a boat for the Cowichen landing. Found Mr. Garrett waiting, but no horses; walked two miles and met them. The early part of the day was fine. Crossed Somenos Lake, and had a meeting of inhabitants at eleven o'clock, and discussed the question of the income of the clergyman. A committee was formed, and a good feeling was manifested: they agreed to raise 100*l.* annually. After the meeting I went to the log-hut of a settler, where a repast of venison and potatoes and tea was provided. Having recrossed the lake and mounted our steeds, we made again for the landing, where I pursued the same course at a meeting of settlers; all were anxious for a Church, and thankful at the prospect of a *resident* clergyman, promising to do their part towards his income. This good feeling may be attributed to the zealous exertions of the Rev. A. C. Garrett, who for several years, in all weathers, has visited the settlement for monthly, and latterly fortnightly services, a distance there and back of eighty miles, on each occasion. Cowichen is an extensive agricultural district in the earliest stage: all the settlers work hard with their own hands, and are poor, yet several, though living in log-huts, engaged to give 5*l.* a year towards the support of a resident minister.

NANAIMO.

Saturday, November 18.—Left our anchorage in Snug Cove at seven o'clock. Reached Nanaimo at four o'clock. Went on shore, saw the Rev. Mr. Good, and arranged to preach twice to-morrow.

Sunday, November 19.—It rained all last night, and heavily to-day. Preached morning and evening.

COMOX.

Monday, November 20.—Reached Comox at one o'clock. Went on shore and visited settlers. It rained a good deal.

VISIT TO THE MISSION, COMOX.

Tuesday, November 21.—It rained and blew hard all the morning. Went on shore with Captain Porcher, and about eleven o'clock started in a canoe manned by two Indians, of whom one was the well-known "Jim Seaweed," who speaks English, and often acts as an interpreter. The heavy rains had greatly swollen the river, and we had stiff work to stem the torrent; moreover it rained and blew vehemently. At length we came to a landing-place, from which we had to walk, not being able to get up further in the canoe against the stream. Mr. Cave, the catechist in charge of the settlement, and Captain Pryce, a gentleman staying with him, had given us up, not thinking us rash enough to battle with the elements.

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THE MISSION HOUSE, COMOX.

The Mission House is situated on a pretty branch of the Courtenay river, in the midst of a fine piece of land of about 170 acres belonging to the Church, which will one day be valuable. The Mission buildings consist of three rooms on the ground, with a sleeping-loft above. Attached to this is the chapel, neatly arranged with communion table, pulpit, and lectern. There is a bell and an ecclesiastical east window.

BAPTISM OF A CHILD.

I found, from Mr. Cave, that a child about eight months old in a family a mile and a half off, had not been baptized. It was still pouring with rain, and doubts were expressed whether we could cross the swollen river, beyond which Thompson's house lay, a bridge having been recently carried away. We learnt, however, that a tree had been felled for a bridge, though it was uncertain whether it had withstood the current. Mr. Cave and I started. The intervening land was flooded, and I was frequently above my knees in water. At length we came to the river, and found the tree, some 200 feet long, still in its place, although the waters were raging against it, and causing it to vibrate as if about to follow the fate of other attempts at a bridge. As the branches were still left on, it was difficult occasionally to twist round them without losing one's balance. We got safely over, and I confess I felt very doubtful whether we should find the tree to befriend us on our return.

A SETTLER'S FAMILY.

In a comfortable log-house with bright fire, I found Thompson and his family, consisting of his wife and four children. They were very pleased I had come, and were thankful for the baptism of their child. He is a good specimen of a Cariboo miner. He went up thither about three years ago, soon after his arrival, and worked two years for wages, not speculating, as many do, in eager haste to be rich, and then losing all, but steadily saving his money.

He brought down to Victoria 200*l.*, sent for his wife and family with a portion, and with the rest came up to Comox, took up land, built his house and barn, bought stock, and is now independent, with an excellent piece of land, which he will steadily improve, and upon which he has twenty-one head of stock already. He is a Presbyterian from the north of Ireland, his wife a communicant of our Church, brought up in Canada. They both attend the Mission service. He walked back with us to see us safe over the log and the torrent (the log was washed away shortly afterwards): though wet through from the constant wading, I returned to the Mission, thankful for the opportunity of ministering to a worthy family.

SQUALLS.

After partaking of damper and tea, we again set off to return. The current of course helped us on our way considerably, but towards the lower part of the river, where it was exposed to the sea, the wind and waves were so turbulent, that Captain Porcher thought it best to get

out of the canoe and walk to the village. In returning to the ship, about a mile and a half off, we encountered some extraordinary squalls and gusts, which twice knocked the oar out of the coxswain's hand. The sea was blown up into the air in spray forty or fifty feet high all about us; one squall came on right in front, another immediately after came from directly behind, so variable and violent were the effects. Of course we were perfectly safe in the life-boat, with four able seamen and their captain, and it was therefore interesting to observe the phenomena; but no Indian canoe could have lived, and though there were goods to send on board, no canoe would venture off.

NEED OF THE GOSPEL.

In this district, besides the European settlers, there are 130 Indians. Some of the settlers are steady and thriving people; others, alas! are quite the contrary. I visited the house of a settler who lives with an Indian wife; he was intoxicated; a neighbour told me he had known the man three years, and had never seen him sober except for one month. Another had lately got a little money, and now, as his custom was, stayed about the liquor-shop till he had drunk it out. A Protestant Irishman who had met me at the mines in Cariboo, offered us a drink of punch. Many settlers live with Indian women: such is the fall of several sons of respectable English families. Nothing can be more melancholy than the history and example of cases such as these, of which there are not a few. Then the poor Indians are close observers of all this depravity in the stronger race. Truly is it pressing upon England to maintain a better witness, by the ministries of the Gospel in which she boasts, that the only counteracting influence may be at work, and some of both Indians and her own children be saved as brands plucked from the burning. An earnest clergyman placed here would be a great blessing.

MEN-OF-WAR AND THE INDIANS.

November 23.—To-day we turned our faces homewards; we stopped on our way at the Euclutaw village, on Cape Mudge, now deserted. Not an Indian was to be seen. Here was the scene of an attack by a man-of-war a short time ago, and we found a 32 lb. shot. These attacks, not always judiciously made, have produced upon the Indians an impression of excessive fear. They now fly and hide away at the sight of a man-of-war. I remember the time when they would come out in their canoes and show interest and friendliness as soon as King George's man-of-war came near their villages, regarding us not as foes, but as friends.

A BOISTEROUS NIGHT.

Friday, November 24.—Last night, about five o'clock, it came on to blow hard, with rain. The sea arose, and the night was pitchy dark. The ship occasionally refused to steer, and got off her course; when land was last seen, we were off Cape Lazo; we were in a channel not very wide, and no anchorage near. A third boiler was lighted, and full steam-power kept on to keep the ship's head right. It was as

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much as we could do to prevent being driven back. The ship pitched and rolled, the wind roared, and the rain pelted; and the danger was lest we should be driven out of our course, and wrecked upon the rocks on either side. After midnight, happily, the wind abated, and we lay to till daylight, and then found we were still off Cape Lazo. It was one of those occasions when we were led to feel how powerless man is for his own protection. We were tossed about, the sport, as it were, of the wild waves and wind. The darkness blinded us, and the helm refused to do her part. Thanks be to God, all is bright again to-day, the sun shines out in its strength, and we are spared to set forth the glory of God yet the more for all His mercies' sake. At daylight we sailed from Cape Lazo, had a successful passage, and reached Esquimaux at eight o'clock in the evening (120 miles), and were by my own fireside by half-past nine o'clock.

CONSECRATION OF CHRIST CHURCH, VICTORIA.

Thursday, December 7.—To-day I consecrated Christ Church, Victoria, which, although erected in 1856, could not be legally conveyed, as we had only recently become possessed of the title-deeds of the land. Archdeacon Gilson preached. Governor Kennedy and family were present, as also Lord Guildford, and Captain Coode, of H.M.S. *Sutlej*. After service Mr. Cridge was appointed Dean, took the oaths, and was collated. Christ Church, enlarged and renovated, has become, for the present, the Cathedral of the Diocese.

VISIT TO NEW WESTMINSTER—CONFIRMATION.

My wife and I went by the *Enterprise* to-day to New Westminster, and were hospitably received at Government House by Mr. Birch, the officer administering the government.

Sunday, December 10.—Preached in the morning at the temporary Church. Held a confirmation at St. Mary's, Sapperton, in the afternoon. Preached again in the evening.

Wednesday, December 13.—Returned to Victoria.

MEETING OF CLERGY—CHURCH SYNOD.

Friday, January 5.—Amongst other subjects discussed at a meeting of the clergy to-day, was that of synodical action, in the desirability of which all agreed. Some present wished a distinct resolution passed to carry out the object at an early day, but it was considered we were not in a position at present even to take this step. In a short time it was hoped the diocese would be divided, and then both dioceses might move together. It was agreed that the course of proceedings should be to call first the clergy together, then the clergy and laity—to a conference, then a synod. The Archdeacon said this had been the process in Montreal.

THE GOOD SAMARITAN.

January 9.—Mr. Elliot, the magistrate of Lillooet, dined with me to-day. We were speaking of the small-pox, which had visited the colony two or three years ago. Three or four hundred Indians have died of it in the neighbourhood of Lillooet. There was placed the

Rev. L. C. Brown. Though not without fear of the disorder, and being in delicate health, yet, as a matter of duty, he freely visited the poor afflicted creatures, and did what he could for them, both Indians and whites. On one occasion he found a Mexican lying in the bush, deserted by friends and left to die. He brought him into his own log-hut, consisting of one room, and there attended him. Shortly after, a Spaniard was found equally destitute. He brought him also into his only apartment, and tended these two cases till they recovered. Mr. Brown was remarked for his earnest pursuit of what was right; nothing would turn him from the strict line of duty. He would often speak out fearlessly against vices which society was too ready to overlook, and found much opposition in consequence. He lived at length to bear down this opposition, and to possess the respect of all. Such an instance as the above raised him greatly in public estimation. Rough men that had tossed their heads in scorn, now gave him the recognition of respect. During his frequent visits and nursing of the small-pox sick, he did not open the Church for service, lest he might communicate the contagion, but when he did open it, all came to the house of God. Desperate characters who had never been seen there before, now attended. Such was the force of a holy example.

INDIAN PROGRESS.

Wednesday, January 23.—A young Indian woman brought a letter from Mrs. Good, the clergyman's wife at Nanaimo; she has come to Victoria to service: she has lived two years with Mrs. Good. She can understand English, and can speak the language tolerably. She has been baptized and confirmed. Her anxiety, she told us, was to take no situation in which she could not carry out her religious duties. She had learned that the family into which she was going did not attend Church, and she came to consult us. "I should not like to go anywhere but to our own Church," she said. She went back, and made an agreement before engaging herself, that she might go to Church at least once on the Sunday, and to the Sunday-school.

SERVICES—GOOD FRIDAY AND EASTER-DAY.

Good Friday, March 30.—The best congregation I have ever seen on a Good Friday here; it was very nearly as large as the usual Sunday congregation—a sign of improvement.

Easter-day, April 1.—The weather delightful. A very full congregation at the Cathedral; the largest number of communicants I ever remember. I preached again at St. John's in the evening, where there had also been a great increase of communicants. On the whole, we may be thankful for decided progress in the general tone of the congregations. Our Lent work has been effectual, and God has blessed it, may we hope, to the saving of souls.

THE TELEGRAPH TO VICTORIA.

April 24.—The important and desirable connexion between the Atlantic and Victoria was completed to-day. Congratulatory messages were exchanged by Governor Kennedy and the President of the United

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States at Washington, expressive of the hope that the telegraph may prove to Great Britain and America an enduring link of peace and progress ; may such peace and progress be a means, under God's blessing, of furthering the kingdom of the Prince of Peace !

INDIAN IDEA OF PRAYER.

Sunday, April 29.—An Indian Christian was asked, at the school, to-day, what was his idea of prayer. He said, "If my canoe was upset and broken, and there was a strong man standing on the rock, I should call out to him to help me ; so we poor creatures call to God, who is strong and kind ; and that is prayer."

FRUIT OF SEED SOWN.

Several years ago an Indian woman who was living with a white man came to the Mission desirous of being instructed in Christianity. She had learnt to see her sin, and had separated from the man. He also became impressed with a sense of shame. For some months she took great pains, and became a catechumen for baptism, and was ultimately married by Christian rites. She has steadily improved, and has made her husband a good wife. There were in the school to-day two instances of her good influence. One was a youth who had been instructed by her at Douglas, where for several years she has been living. He is a steady applicant for Christian teaching, and regularly attends the school. The other case was one similar to her own. The woman stated she had seen the good obtained at the school by Mrs. Hughes, and she wished to follow in the steps she had pursued. She appears very anxious to amend her life, and to be instructed in Christianity.

A YOUNG INDIAN CHIEF.

We had to-day, at the school, the son of the chief of Massetts, a tribe of Queen Charlotte's Island, where we are anxious to open a Mission. The young man had been brought by a young Christian Indian, a Chymysian whom I baptized in 1863.

The Chymysians and the Hydahs are usually hostile. Here an interest in the Gospel had united the two ; the young Christian, having found Christ, brought not his brother, but his enemy, and they sat together as the lion and the lamb. The young Hydah chief told me his heart was anxious we should come and teach his people about Christ, as Mr. Duncan had taught the Chymysians.

SUPPLY OF CLERGY.

A friend in England tells me, he finds it impossible to get superior clergy for the Mission, and thinks we must be content with persons of inferior stamp and education. I can understand his difficulty from my own experience. The best men, or indeed good men, do not offer themselves usually in answer to advertisements. I am, however, quite sure we cannot successfully plant the Church with inferior men. Our colonists are people above the average in intelligence ; and those not of our own stock, or those who have lived long in the States, have learnt to

despise religion, because of the inferiority of the ministers they have too often seen in connexion with it.

There is plenty of material in England for supplying both the Home and Colonial Ministry. There are multitudes of youths, sons of the same class from which the ministry is now principally drawn, who would go on from the Grammar Schools to the University, if the means were provided. These youths, sons of clergy, half-pay officers, and other well-educated persons, now go into offices as clerks, where the utmost they can expect to reach, after many years, is an income of two or three hundred pounds. Open the door of University education to these, and ample will be the supply of clergy. The Scholarships of old did this for the Church. Such a means would also enable promising youths of even the working-classes to rise and reach the highest offices, with all the advantages of the best education.

CRUISE TO THE NORTH.

Wednesday, May 2d.—Sailed this morning in H.M.S. *Sparrowhawk*; at ten o'clock we reached San Juan, the island at present in dispute, and where we have a company of British troops; we reached Nanaimo at half-past seven, and went on shore.

Thursday, May 3d.—Inspected the parsonage, church, school, and Indian chapel; visited several Indian families. They all expressed regret at the loss of Mr. Good: the Indians are better behaved here than in many places.

FORT RUPERT.

Monday, May 7th.—Arrived at Fort Rupert, 250 miles from Victoria, situated on the south of a beautiful bay, at the entrance of which are several islands, one of which is called Shell Island, from its white shores of clam shells, and is a burial-ground of the Indians. The Hudson's Bay Company's agent received us at the beach, and we went into the quaint stockaded fort, with four bastions, the one type of the Company's trading stations from Hudson's Bay to the Pacific. There are very few Indians here at present, many being away at their fishing-stations. A Dorsetshire man, with an Indian wife and family, has not been away from the fort a single day for thirteen years. Amongst other employes of the Company was an Iroquois, a half-breed from Canada, also a Kanaka, a Sandwich Islander, both with Indian wives and families.

Wednesday, May 9th.—Went on shore with Captain Porcher. The wind being high, it was difficult to land; had to wade a short distance; went about the Indian houses, and spoke to the people. Since I was here, three years ago, the Roman Catholics have sent Missionaries, who visit Fort Rupert occasionally, and they have put up a wooden house, twenty-eight feet by twelve, part of which is a chapel; they have not made any progress amongst the people, who still ask for Missionaries of the Church of England. Alas that we should find so much difficulty in supplying true-hearted labourers, content to live in the simplest manner, and patiently to wait for the harvest after seed-time!

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INDIAN AGENT AND THE LIQUOR TRAFFIC.

Thursday, May 10th.—Arrived at Bala Bala, 101 miles from Fort Rupert. The Indian agent came on board, and informed Captain Porcher that he had arrested a liquor-trader. He thinks the traffic can be stopped; he says the Indians know of the ill effects upon their race, and have acquiesced in the propriety of its suppression; he thinks a man-of-war should go round and tell the Indians not to continue their "biting" custom. Part of the "medicine work" encourages certain sorcerers to seek human flesh; and cruelty and murders are the result. He thinks they would give it up if told by authority to do so.

SCENERY.

Friday, May 11th.—Day fine and bright. We steamed ninety-five miles through a succession of channels, from one to two miles wide, with waters almost fathomless, and placid as a lake. One exception was for a few miles of ocean-swell in passing the open Pacific in Milbank Sound. Rising abruptly, sometimes in broken ranges, and sometimes in threatening perpendicular grandeur, the mountainous heights enclosed our course, covered with dense forest, and hoary with winter snow. Innumerable waterfalls,—some like white threads marking the mountain side, and others thundering in majestic volume with cascades, one over the other, down a thousand feet,—came rushing and foaming into the depths below. Occasionally might be seen the desolating track of a tremendous avalanche which had laid prostrate and flattened the whole forest of lofty pines on a width of two hundred feet, and a thousand in length.

ARRIVAL AT METLACATLA.

Saturday, May 12th.—Reached Metlacatla at three o'clock, having come ninety miles. Mr. Duncan came off in a canoe manned by twelve Indians, full of enthusiasm about his work.

SERVICE AT METLACATLA.

Sunday, May 13th.—Having performed Divine service on board the *Sparrowhawk*, I went on shore, accompanied by Captain Porcher and Dr. Comrie. Being anchored a mile and a half from the village, and the wind contrary, we were some time in reaching our destination. Great improvements have taken place since my visit in 1863. A neat row of houses faces the beach. At one end is the bastion, with flag-staff, the Mission House, and a large school chapel. From that end another street of houses extends at right angles to the former, facing another very pretty bay. Groups of well-dressed Indians were waiting to receive us: with many of the men I shook hands, having baptized most of them, and I was glad to find amongst them their chief, Paul Legaic. The great octagon was well filled. It was a thankful sight to behold the clean, neat, and orderly flock gathered with a devotional object to the Christian house of prayer. In a front row were ten young girls, all with English Bibles in their hands, as modest and

devout as could be seen in any village church of Old England. I was glad to see many children, and never have I seen better behaved ones anywhere. The first hymn was in English, "How sweet the name of Jesus sounds!" I then said some prayers, and Mr. Duncan then said the Litany in Chymisian, after which a hymn in that language was sung. I then gave an address, and concluded with a prayer and the blessing. It was pleasing to hear the fervent Amens, both to the English and Chymisian prayers, and also the responses to the Litany universally made. We afterwards walked round the village, and admired the gardens which are attached to each house.

HYMN AND CHANT SINGING.

In the evening, the ten young girls of the Institution came and sang some sacred hymns and chants. They sang the Te Deum in Chymisian; "Judge me, O Lord;" "God, be merciful to us," and several others, very sweetly, modestly, and with devotion. At prayers, they all read, in turn, out of the Bible, a portion which I selected. Afterwards, the Evening Hymn was sung. At half-past nine o'clock we left the Mission, and a canoe manned by five Indians brought us to the ship at ten o'clock.

CURIOUS SUPERSTITION.

Monday, May 14.—Lequun, a chief, who had been to New Westminster on the charge of murder, and had been brought back with us in consequence of the witnesses not having appeared against him, was liberated to-day. In connexion with this man, a curious superstition was revealed. A complaint had been made to Mr. Duncan, that a Fort Simpson chief had exhumed the body of the chief of another tribe named Kitbrone, and treated it in a way to cause trouble to the minds of the relatives.

It appears that Lequun, before he was taken prisoner by the *Clio*, had taken certain steps to fortify himself with bravery for the occasion; he had boasted he cared nothing for the man-of-war, and that if the captain came near him he would kill him. It is probable the Indian chief would gladly have died himself, if he could only have had the glory for a brief period of having killed a great white chief. When a party of seamen came to his house, he had painted himself in warlike fashion, and lay hid in a cot, out of which he sprang, with gun in hand, expecting to frighten the King George men; but half a dozen rifles, instantly levelled and pointed at his head, effectually convinced him into a quiet surrender. To render himself invincible, he had tried the arts of sorcery by placing a piece of cloth upon the head and stomach of the body of the Skeena chief, anticipating this, and the incantations which had attended it, would give him a charmed life under every circumstance. He was taken to New Westminster, and, after a few weeks, sent a message to his brother at Fort Simpson, to say the charm was ineffectual, was producing ulcers in his side, and he begged the cloth might be taken from the dead body, and its bad influence counteracted. The brother proceeded with his tribe to the place of burial, exhumed the body, took from it the piece of cloth,

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poured rum into the mouth, and performed other ceremonies. It was this treatment the friends complained of. I heard the chief examined; he appeared fully to believe in the superstition; he pleaded the bad effect the rags were producing upon his brother (600 miles away), and very reluctantly paid a compensation of ten blankets to the friends of the deceased.

THE YOUNG GIRLS IN THE MISSION HOUSE.

I had observed, on Sunday, a row of well-behaved and devout young girls with Bibles in their hands. As I gave out my text, they found the passage.

On Sunday evening, I heard them read the Bible, and they sang chants and hymns, some in English, and some in Chymnian. To-day, I examined several of them in reading, and was much pleased by the accurate and devout manner in which they read the word of God. How great a change is this from their condition even three years ago! One of the difficulties of Mr. Duncan, when at Fort Simpson, was the corruption of the youth of the female sex, through the evil influence of their heathen homes, and the association at times with depraved whites. All his first girls, who promised well, and upon whom he bestowed great pains, were led into evil courses, and became depraved and lost. He saw the necessity of removing them away from the neighbourhood of the vortex of vice, and of establishing a home for girls.

This has been the successful experiment of Metlacatla, in no department of which has the blessing of God been more marked than in this work undertaken for the benefit of the girls of the village. Mr. Duncan felt there was much inconvenience in the want of female supervision, and the possibility of remark; but all this he resolved to bear, in order to carry out the essentials of his plan—Christian and industrial training in the best sense.

These were to be the future mothers of a new generation. Already has he seen one set go forth from the institution well and respectably married to young men who had proved worthy of the Christian profession.

Those now in the institution are the second set, several of whom are about to be married, and there are others waiting to come and supply their place. So great is Mr. Duncan's influence, that none are married without his consent, and he is entirely trusted by the parents. Constantly is he applied to by the many young men who desire this or that one for a partner; and not a little interesting, if not amusing, are the accounts he can relate of the care and watchfulness with which he guards the tender plants from too early or ill-advised exposure to the blasts and storms of the voyage of life.

PAUL LEGAIC—THE WAVERER'S RETURN.

I visited, to-day, Paul and Lydia Legaic, whom I baptized in 1863. Paul is the head chief of all the Chymnian tribes. Great was the sacrifice he made to become a Christian. From being rich and powerful, without occasion to labour for his food, he became poor and

despised, and compelled to work for his daily bread. Often has he been tempted by bribes to return.

There stands still the lofty column of his tribal rank at Fort Simpson, before the spacious lodge where once he held his feasts and orgies of sorcery; for he was chief and sorcerer too.

He has not been without his inward temptings also. A few months ago he gathered the men of Matlacatla, and told them he must go away, he must return to his former life. The canoe waited upon the beach—many came down to see him off: they had been taught from infancy to regard him with respect; many were sorrowful, some wavered.

He spoke to them from the canoe; he said he was going to leave them; he could not help it, he was *pulled* away; he knew he was doing wrong; he knew it would be worse for him; perhaps he should perish for ever, but still he must go; tears came into his eyes; he wept as he shook them all by the hand, and his canoe soon disappeared from sight.

I heard of all this, soon after it happened, from a devout Indian at Victoria, who, after describing the scene, said the Christian Indians held a great talk amongst themselves about it, and the general impression was, that Legaic would return. He himself thought so strongly. I was therefore most anxious to know the result, and, to my joy, I found that such had been the case. Legaic had not proceeded beyond a few miles when he turned his canoe inshore, and landed, and there underwent a night of misery, such, he said, as no words can describe; he would die a hundred deaths, and not all would reach the amount of suffering he experienced in that night of remorse. He wept before his God, and prayed earnestly for pardon. On his return, he came to the Mission House. Mr. Duncan received him purposely, at first, with coldness, but soon found him in the deepest distress and misery, entreating his pity and forgiveness. He has since been most earnest, and it is hoped, through God's help, he will now go forward without halting in his Christian course. Legaic is industrious, and gains a good livelihood now; he lives in a comfortable house of his own building, with good glass windows, and a verandah. Chairs were set for visitors, and we had much talk about the Mission, and the work, and the tribe. His only child, Sarah, is one of the most promising girls of the Mission House.

SINGING OF CHRISTIAN INDIANS—AMUSEMENTS.

The Indians have but one monotonous tune of their own, yet they are capable of as full use of the voice as Europeans. The young people of the Mission House sang to-night various secular pieces, "Home, sweet Home," in Chymasian; "God save the Queen," "Tell me, little Bird," "Buttercups and Daisies," "White Sand and Grey Sand," "See our Oars with Feathered Spray," &c. Their pronunciation of English was very good. Mr. Duncan, while teaching his people to be devout and earnest, encourages every rational and cheerful amusement; there are gymnastic bars and swings, boys play at marbles and ball as eagerly as boys do anywhere.

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FORT SIMPSON—A CONTRAST.

Tuesday, May 15.—Left Metlacatla about seven o'clock, reached Fort Simpson at half-past nine o'clock—(seventeen miles)—went on shore with Captain Porcher. Passed through groups of most savage-looking Indians, clad in loose blankets, some with faces blackened, others painted flaming red; the sight was a strange contrast with the people of the same tribe in the Christian village of Metlacatla. I went into many of their houses, and sat with groups gathered round the fires; women with blackened faces, and men nearly naked, sat in rings. Groups of children, ragged, filthy, and almost naked, dispersed and hid themselves as we approached.

INMATES OF THE FORT.

Besides about a thousand Indians at Fort Simpson, there are the European inmates of the fort, who carry on the Hudson's Bay Company fur trade, in number probably twenty. A missionary much needed in this place.

A LAPSED CHRISTIAN SEEKING RESTORATION.

James Leeguneesh, a chief I had baptized in 1863, left Metlacatla about six months afterwards. He sought me out to-day, and said he was deeply penitent for his past sins, and was trying earnestly to serve God, and to follow the commands of Christ. "I think now my heart is new again, and I pray to God, and to Jesus, to pardon my sins; if I am allowed to come back to Metlacatla, I promise to do right, and to be strong towards God." I spoke earnestly to him, and said how sorry and grieved I was. I read to him the words he had said to me before his baptism, and showed how God had witnessed his fall, and was justly angry with him. I exhorted him to earnest prayer and to perseverance, that he might in a new life give full proof of the reality of his penitence. He was anxious to come back at once, and seemed to think his present exclusion from the Christian community to be a loss, as though he were given over to Satan. We were not, however, satisfied with the proof of his sincerity.

STRUCK UPON A ROCK.

Wednesday, May 16.—We left Fort Simpson harbour about half-past seven o'clock, and in the entrance of Chatham Sound struck upon a rock nine feet submerged. I was in my cabin, and the crash seemed as if the whole bottom of the ship immediately under me was broken through. We were going full speed at the time. The captain, master, and pilot were all on the bridge the moment we struck. After having arranged a few things for necessary use in case there might be occasion to abandon the ship hastily, I went on deck. We were hard and fast upon the rock; the engines were reversed, but without effect. Happily it was low water, and the tide would rise twenty feet, so that we were likely to float off in due time. Happily also, there was no wind, and the sea was calm, and we had the day before us. Of course, we could not tell what might be the extent of the damage. In an hour and a

half the tide lifted us, and we were afloat again. We have much to be thankful for, this being one of those accidents which often prove fatal to the ship, and to life. I observed the gravity of demeanour in the crew, who were engaged in using all expedition to get the ship off. The captain was cool and quiet. The poor pilot, who was really to blame, an American, was much troubled, and said he wished he had never come. We reached Metlacatla at half-past two o'clock.

DAILY EVENING SERVICE.

Every evening the church bell tolls for service; to-night the rain came down in torrents, yet the villagers were seen coming out of their houses, and wending their way to the House of God. In addition to prayers, and a hymn in Chymian, a portion of Scripture is read and explained. I counted 150 at the service, which lasted three-quarters of an hour.

PUMPS AT WORK.

A canoe took me to ship about half-past nine o'clock, and I found the pumps at work drawing away the water, which had entered through the leak.

THE GARDENS AT METLACATLA.

The situation of Metlacatla is very beautiful: the word means an inlet which has an outlet. Several islands to the west and south shut in the village from the main waters of Chatham Sound. These islands are ancient sites, once occupied by nine different Chymian tribes, abandoned about thirty years ago, when the Hudson's Bay Company established their fort at Fort Simpson, whither the tribes then migrated. For ages the people had dwelt upon the islands and the main of Metlacatla, and it was a fortunate place in which to fix the Mission, invested as it is with so many old associations. The present village is situated upon the main land, and the other sites are turned into gardens, which I visited to-day, numbering about 150. We found many of the owners, men, women, and children, planting potatoes in the deep rich soil, the accumulation of centuries. Their present seed has sprung from a ton I brought up in 1863. Looking at these garden islands from the Mission, the beholder is impressed with the order and industry of the settlement; the sun to-day was bright; fleecy clouds chased each other beneath the blue expanse, and a balmy air refreshed the scene. How different, thirty years ago, was this spot! Then heathenism, in all its terror, held dark dominion. Beneath the soil of the garden of the Mission House many skulls and human bones were found; but this was not the burial-place of the Chymians: these were the bones of slaves murdered on feast days, to show power and wealth. It used to be a saying that every chief's house was planted on dead bodies of slaves. Now all is changed. No sound of heathen revel or dark magic is ever heard in Metlacatla. The Cross of the Prince of Peace surmounts the chief building, which is the House of God; and the church bell daily draws glad hundreds of Christian Indians to the worship of the sanctuary. The desert begins to blossom as the rose, and the wilderness to become a fruitful field.

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EXAMINATION OF CATECHUMENS.

Saturday, May 19.—Yesterday and the day before I was examining catechumens for baptism, which I continued this morning, from an early hour, till twelve o'clock at night. I was assisted by Mr. Duncan and the Rev. A. Doolan. My examination was based of course upon the baptismal questions; my object being to ascertain, first, the extent and sincerity of their *repentance*,—secondly, their amount of knowledge of the chief parts of *religious belief*, and of their practical and personal application of the same,—and thirdly, as to *full purpose* of living consistently, counting the sacrifices to be made.

I satisfied myself upon all these points, and I can say that, considering circumstances, I should not have required more preparation for adult baptism than I found in these earnest applicants from the Indians of the West.

ANXIETY FOR BAPTISM.

The hall and the outside of the Mission House were beset the whole day long with candidates. Some had been seven hours waiting for their turn to be examined, and at midnight several had to be sent away.

EXAMINATION CONTINUED.

Whit-Sunday, May 20.—Continued till one o'clock examining candidates. Having had Holy Communion at eight o'clock, I thought it better to defer the morning service rather than leave any unseen. I went on till I could proceed no longer. The close application for several days to this one anxious work began to tell upon my powers of attention. I was wearied out, delightful and interesting though the work was to my heart. How could it be otherwise, when I knew what these Indians had been a few years before, and what I now saw and heard as the effect of God's Word and God's grace?

BAPTISM OF SIXTY-FIVE ADULT INDIANS.

Whit-Sunday, May 20.—A day of Pentecost, truly. At one o'clock all were assembled in the large building used for the Church. The Rev. A. Doolan officiated as deacon. The service began by a hymn in Chymisian; then the Litany in the same tongue was said, to which the responses were devoutly, audibly, and universally made by the congregation. Another hymn introduced the baptismal service. The Scripture and my addresses were interpreted by Mr. Duncan. The candidates came up reverently, one by one, and after each had retired they devoutly knelt down in their place for a period in private prayer. I baptized them in the Chymisian tongue. Twenty-nine men and thirty-five women were admitted by the sacrament of baptism into the Church, and I truly believe most of them were sincere and intelligent believers in Christ. God's Holy Spirit without doubt came down plentifully this day: we had not the sound of a rushing mighty wind, nor the demonstration of tongues; but we had, we may not doubt, the outpouring of spiritual gifts upon many souls in answer to the fervent prayer of believing hearts.

BAPTISM OF A SICK CATECHUMEN.

I went to-day, at the urgent desire of the sick man himself, to see Kittackanneensh, who had been ill fourteen months, and who might not live many weeks longer. He was laid upon a comfortable bed swung from the beam, and was clean and neat in his dress—a new sight for the interior of an Indian house. I examined the sick man as to his penitence, faith, and purpose, according to the questions in the baptismal service. He made satisfactory answers. He said he trusted in Jesus, and had been long looking for baptism. It was pleasing to see his devout manner, and humble yet thankful look. There were about twenty persons in the room, which was very large, and all joined reverently in the responses. I baptized him by the name of Hezekiah; he was about forty-five years of age.

BAPTISM OF LOOD-ZEA-CHEEOOST, THE MURDERER.

In 1862 a murder was committed by three Indians upon two white men. The *Devastation* ship-of-war arrived at the Indian village and demanded the murderers. The Indians gave up two, as by their law a life was the compensation for a life: nothing would induce them to give up the third. Even force was used, but they could not be induced to violate their own ideas of justice. The ship-of-war had no sooner departed, when the third murderer, *Lood-ze-cheeoost*, a heathen, came to Metlacatla and gave himself up to Mr. Duncan, saying, "I know you will tell me what is right; if you say I must give myself up to the man-of-war, I will." Mr. Duncan said, "You are guilty, therefore you ought to do so." For six months the man remained a voluntary prisoner, and when the *Devastation* came up in 1863 the canoe which came off with Mr. Duncan brought also on board this man a prisoner, to be taken to New Westminster to be tried for his life. The scene was touching when his wife and children came to bid him farewell, and she earnestly besought Mr. Duncan, the captain, or myself, to say some one word which might give her a ray of hope. He was taken to New Westminster, and it was found that he had been drawn into the murder through fear; he had protested against it, but when one of the others had fired and killed one white man, he was impelled by fear lest the others might now turn upon him, and joined in killing the second, but succeeded in preventing his companions pursuing the third white man, who was in their power. All these circumstances came out, and he was pardoned. After his release he came to dwell at Metlacatla, and now I have admitted him, a sincere and humble believer in Christ, into the Christian Church. When he entered the room to be examined he knelt down and offered a silent prayer.

While speaking of his sins he showed emotion and covered his face. Amongst other answers, these are some of his words: "I repent very much of my past sins; I remember my sins before Jesus." I asked why Christians were not afraid to die; he said, "Faith in God will make us not afraid to die." I baptized him Jeremiah; he is about forty years of age. His wife was not less satisfactory in the testimony

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BAPTISM OF WAH-DEE-MEESH, AGE ABOUT FORTY-FIVE, NEXT TO
A CHIEF IN RANK.

Wah-dee-meesh came amongst the first to be examined. He had been about four years under instruction. His manner was devout. I asked him why he wished to be baptized. *Answer.* Because my heart is turned to God; I have been very bad.

Q. Do you pray to God, and what do you say? *A.* I pray to God to pity me for Jesus Christ's sake. We are saved for Jesus' sake.

Q. What did Jesus do for us? *A.* He died on the Cross. He is now taking away our sins.

Q. Where is He? *A.* Jesus is at the right hand of God.

Q. When we are tempted and weak, how are we to keep from sin? *A.* God does with us as we do with our gardens; He works in us to grow good.

Q. What will happen to us after death? *A.* If we are truly converted, we shall go to the Father.

Q. Will you endeavour to be consistent? *A.* Why should I be like the moth that flies to the fire to its own injury? I must persevere in God's ways.

The wife of Wah-dee-meesh was also a candidate for baptism. I found from her examination that she and her husband did not get on well, and she accused him of ill-treatment. I had him in again to hear what reply he would make to Wee-quah-lahs, his wife. She was fiery; he was quiet. It was her duty to water the canoe every day and prevent it splitting in the sun, and she had neglected to do this. When she wanted his best canoe to go to the island and dig the potato-ground for her own boy by another father, and he refused, it was not because he wished to spite her boy, but because there was a smaller canoe sufficient for the purpose, and it was her pride that wanted the large canoe. She wanted him to go to the Nass fishing, and help her brother when he was engaged for himself in the more profitable occupation of hunting, and was angry with him; but her request was unreasonable. She then left him, and went herself to her brother. So I found throughout that the lady in this case was to blame, and she was not admitted to baptism. Wah-dee-meesh was very pleased when, after a suspension of a day, he was told he might be baptized. "I am very happy," he said, "and Wee-quah-lahs has listened to your words, and we are now reconciled again." He was baptized by the name of Simeon. He is one of the council of the village.

BAPTISM OF TOOSH.

Toosh is an Indian about forty-nine years of age; he has a pleasing and reverent countenance. He has been for some time very consistent. Amongst other answers to my questions he said, "I have been a very great sinner, and want to come to God. I pray for God's good Spirit. Our eyes are very blind and full of sin, but God touches our eyes and

gives us sight." He had lost a child, and thus spoke of God's dealing with him: "I held my child in my hands as I ought to have held God, and God struck my hands and took my child away for my sins." God gave him another child. It is the heathen custom to have a feast on the birth of a child, and for the parent to give away property, and by so doing to gain rank for the child which then receives a name. Toosh sent to Mr. Duncan to say he did not intend to follow this custom any more, for he wished the Bishop to give his child a Christian name at the first; still he should like to have a feast, and show how happy and thankful he was that God had given him another child. The feast was held, and Mr. Duncan went to it, and Toosh made an address to the people and told them why he had given up the heathen way of naming their children. I baptized Toosh by the name of Reuben, and his wife Leek by the name of Lydia. The latter said, "My child is gone to heaven, and I want to go too. God has had pity on me and given me another son."

AH-TSIL-LOH—A MOTHER'S GRIEF.

Ah-tsil-loh has seen much affliction. She is the wife of a man who was once a sorcerer. A son was away, and fell and broke his leg: his agony was very great, and his brother, to put him out of misery, shot him. His mother took the event so much to heart that she has never been well since. Another son, a fine youth, was baptized before his death, and was very happy: he begged his mother not to weep for him, but she tore her hair and would not be comforted. Since then she has given herself to God, and now finds comfort in religious duties. "God sees I am poor and afflicted," she says, "and He will strengthen my heart. I want to follow my son, who was very happy." I baptized her by the name of Hannah.

KEET-WILL-ANT—CHRISTIAN DEATHS.

Another instance of the influence of Christian deaths I found in the case of *Keet-will-ant*. She said, "My son died a Christian, and he was always happy and smiling to the last, and so I saw that was the way to be happy, and I resolved to follow." "God will pity. Jesus, His only Son, will pity. God gave His Son for our sins,—that is why we know God pities us." When asked, "What do you pray for?" she said, "I ask God to give me right prayers, and to turn my heart to the Saviour." I baptized her *Ruth*: she has been for some time regular at service and very consistent.

KAHKS, AN AGED CONVERT.

A venerable catechumen of some seventy winters came to be examined. She was a clean old lady without a grey hair. Her face was withered, she was blind, and had the lip ornament. "I shall soon be dead; the road is now very short; it is not good for me to carry my sins to God. Jesus is making a place for us; it will be good for me to go to Jesus." She had left behind her at Fort Simpson the greater part of her family, who remain in heathenism. One son is a Christian. I baptized her *Abigail*.

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NOAS-SHI-MIGH-YETS, DAUGHTER OF OLD SIMEON.

The consistent life and happy end of the old chief whom I baptized as Simeon in 1863 have had a beneficial influence upon many. I examined his daughter, *Noas-shi-migh-yets*, a chieftainess. She said, "I wish to follow my father to heaven. I wish to put away my sins. I cry to God for pity: He understands to pity the poor. Jesus our Lord reconciles us to God. I wish to take hold of God's hand." She has been a long while consistent. She has had great trials, and was once shot through the arm, and has been crippled ever since. She has an old blind uncle at Fort Simpson, a heathen, where she might have a good home, and he wants her; but she will not go back to heathenism, but prefers comparative poverty. I baptized her Ann.

CONSOLATION OF THE AGED.

Nishkosh, a venerable old lady leaning upon a staff, about sixty-eight, came to be examined. She is a chieftainess, and is clever, speaking a purer and more copious language than others of the Chymians. She is a niece of the old chief Simeon whom I baptized in 1863. In answer to various questions calculated to draw out her mind she said, "I *do* feel my sins; I do not wish to miss the way. I trust for salvation in the only Son of God. I wish to go to God and leave my sins. My end is just before me. I know not what a day may bring forth. My daily work is to pray to God. The only thing that comforts me now is the hope of being soon with God and with all that is good. There is nothing which can draw me away from God in this life." I baptized her Miriam.

WEE-SHAH-PAH-LAH.

Wee-shah-pah-lah is another near and aged relative of old Simeon, and with Nishkosh has been very steadfast to Christianity, having been greatly influenced by the happy death of Simeon. She is a chieftainess, and superior in manner to other Indians. She shed tears as she spoke of herself—a rare thing for Indians, who are not easily moved. Amongst other answers she said, "I feel my sins, and wish to live to God. The blood of Christ cleanseth me from sin." I asked if she was afraid to die; she said, "I should be afraid to die because I am bad, but God will pity me: His Son is the cause of His pity." "I am not far from death; I have not far to go, and I hope to keep hold of the hand of God till I die." Both she and Nishkosh have suffered temporal loss in adhering to Christianity. Had they remained with the heathen, the periodical distribution of property at the feast of display would have brought them, as chieftainesses, considerable support; they have suffered the loss of this for Christ's sake. I baptized her Anna.

CATECHUMENS DEFERRED—CAUTION OBSERVED.

I deferred thirty-two catechumens for various reasons. Some of them showed considerable intelligence. Amongst those deferred were ten young men from sixteen to eighteen years of age, as fine and healthy a set as could be seen anywhere. They came forward for

baptism. They could answer every question it was needful to put to them. They could say the Lord's Prayer and the Creed, both in English and in Chymisian. Mr. Duncan said he could not mention a fault or inconsistency in their lives, yet we were not satisfied of their real earnest interest in religion. A year or two would develop their character, and I agreed with him it would be best to wait a while longer. I do not think there could readily be found in any Christian country a body of youths of whom so good an account could be given as Mr. Duncan had to give of these Chymisian lads. That we did not accept them for baptism, will show the caution observed in admitting candidates to that holy sacrament.

EVENING SERVICE.

At five o'clock we had the evening service, when I addressed the congregation from Titus ii. 11—14. Mr. Duncan interpreted, and added earnest exhortation upon the good work of to-day. The attention and devotion of these Indian worshippers are remarkable. I never saw bright-eyed boys and girls behave better, and the responses were reverently and intelligently made by the whole congregation.

CHANTS AND HYMNS SUNG BY THE GIRLS OF THE HOUSE.

As usual on Sunday evening, the young girls who are inmates of the Mission House sang many sacred pieces, both in English and Chymisian, Mr. Duncan leading them by an accordion.

I was glad to retire to-night, being thoroughly weary and worn with the several days' anxious work. I lay down to rest with a thankful heart to be permitted to see and to take part in so manifest a work of God, in the power of His word, upon the hearts and lives of those who were a short time since savage, ignorant, and degraded.

THE QUEEN'S BIRTHDAY.

Monday, May 21.—It has been usual every year to keep the Queen's birthday at Metlacatla. The presence of the ship-of-war induced Mr. Duncan to resolve to observe this festive occasion a few days earlier than the usual time. So at an early hour a party from the ship were decorating the Mission House and bastion with a festoon of flags of various nations. The day was delightful: the sun shone bright, and all the beautiful scenery of the islands, placid sea, and distant mountains, contributed to the delight. At twelve o'clock precisely a royal salute of twenty-one guns boomed forth from the ship, to the great satisfaction of the Indians, now gathered in all their holiday attire, to participate in the proceedings of the day. There were children playing at ball and at a merry go-round, young men were striving at gymnastics, the eighteen policemen of the village were in their regimentals ready for review, and the elders walked about comparing the old time and new, and thanking God for their great increase of prosperity and blessing.

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BAPTISM OF INFANTS.

The proceedings of the day were commenced in the house of God, when seventeen children—seven boys and ten girls—were admitted into the Church by baptism. It was pleasing to witness the devout manner of the sponsors, and to hear their audible responses. None anywhere could behave better, or show more appreciation for this sacrament of the Gospel. There was an evident joy in the countenance of many, to think that the promise should be to their children as well as to themselves, and that they too might become the holy ones of the Lord.

THE CANOE RACES AND FEATS OF STRENGTH.

Perhaps the most interesting of all the lighter proceedings was the contest between five canoes manned by forty-one young men and men in their prime. The course was about two miles round an island. The canoes flew along through waves, and dashed the white foam away, and no relaxing was there of effort until each one gained the goal. Three canoes of women, too, competed for a prize. Boys running in sacks and men in foot-races, blind man's buff, and such like amusements, completed the programme of that part of the festivities. The crew of the *Sparrowhawk* were on shore, and enjoyed the scene.

BELLA BELLA—INDIANS LOOKING ON.

It happened that a large body of Indians of the Quoquolt tribes came to Metlacatla to-day. They were a strange contrast to the Metlacatlas, as darkness to light, as barbarism to civilization. Their attire was blankets, hardly enough to cover nakedness; their faces were painted black and red, and their hair was matted and dishevelled. They were greatly astonished, and eventually hid themselves away, as if ashamed. Their chief, a stately personage, was entertained at the house of Paul Legaic. He went to the magic-lantern exhibition in the evening, and said he found the King George men could conjure as well as the Indian.

EVENING MEETING—ADDRESSES OF THE INDIAN CHIEF MEN.

In the evening was a great meeting, at which Captain Porcher, Dr. Comrie, and other officers were present. I addressed the Indians, and so did Captain Porcher. The chief Indian then spoke. There was not much time; hence the speeches were brief. On other occasions they speak at length, and rise to much eloquence. Mr. Duncan interpreted what they said, and after all was over, before I went to bed, I got Mr. Doolan to write out what had been said.

PAUL LEGAIC.

"Chiefs, be pleased to pity us, be pleased to pity us. We are bad, we are weak; our feet are not strong to walk, for we are but children in strength. Good chiefs, give us that which will strengthen us. Give us the knowledge of God. We did not hear good when we were young; we have grown up in sin. Our fathers and our uncles taught

us to sin, and left us in darkness ; but now God has blessed us, and it is of Him that our hearts now are attentive and quieted."

ABRAHAM KEMSKAH.

"Chiefs, I will say a little. How were we to hear, when we were young, what we now hear? And being old, and long fixed in sin, how are we to obey? We are like the canoe going against the tide which is too strong for it; we struggle, but in spite of our efforts we are carried out to sea. Again, we are like a youth watching a skilled artisan at work; he strives to imitate his work, but fails; so we: we try to follow God's way, but how far we fall short! Still we are encouraged to persevere. We feel we are nearing the shore, we are coming nearer the hand of God, near peace. We must look neither to the right nor left, but look straight on and persevere."

PETER SIMPSON—THRAK-SHAH-KAWN (*once a Sorcerer*).

"Chiefs, I will speak. As my brothers before have entreated, so do ye. Why have you left your country and come to us? One thing has brought you here, one thing was the cause. To teach us the way of God, and help us to walk in it. Our forefathers were wicked and dark; they taught us evil, they taught us *ahlied* (sorcery). My eyes have swollen. Three nights I have not slept; I have crept to the corner of my house to cry, reflecting on God's pity to us in sending you at this time. You are not acting from your own hearts; God has sent you. I am happy to see so many of my brothers and sisters newly born to God. God has spoken to us; 'let us hear.'"

RICHARD WILSON.

"Chiefs, as ye have now heard, so do ye. Indeed, father (to Mr. Duncan), we are sinners before you; we often make your voice bad in calling us; we must persevere, we must try though we are bad; we are like the wedge used in splitting the trees, we are making the way for our children; they will be better than we are. The sun does not come out in full strength in early morn; the grey light at first spreads itself over the earth; as it rises the light increases, and by and by is the mid-day sun. We shall die before we have reached much, but we shall die expecting our children to pass on beyond us, and reach the wished-for goal."

DANIEL BAXTER (*NEEASH-AH-FOOTK*).

"Chiefs, I am foolish, I am bad, bad in your sight. What can our hearts say? What shall we do? We can only pray and persevere. We will not listen to voices on this side or that, but follow on till we reach our father in heaven."

CHEEVOST (JACOB).

"Chiefs, we have heard you. Why should we try to mistake the way you teach us: rather we must try to follow on; though our feet often slip, we must still try; we have rocks all round us; our sins are like the rocks, but the rudder of our canoe is being held.

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She will not drift away. We are all assisting to hold the rudder and keep her in her course. What would she be without the rudder? Soon a wreck upon the rocks. So we must cry to God for help to follow on. We must beg God's Holy Spirit to strengthen us and to guide us. Chiefs, do you but speak, and we will obey."

WOODEMEESH (SIMEON).

"I will speak to my brethren. What has God done to us? What does He see in us that He should be working for us? We are like the fallen tree buried in the undergrowth? What do these chiefs gain by coming to us? Did we call them? Do we know from whence they are, or did we see the way they had come? Yet they have arrived to us. They have torn away the undergrowth, they have found us, and they have lifted up our hands and eyes to God, and showed us the way to heaven."

The day's proceedings concluded with an exhibition of the magic lantern.

THE YOUNG CHIEF WHO HAD LAPSED—SUCCESSOR TO THE OLD CHIEF,
SIMEON.

To-day Mr. Duncan brought before me a young man, Edward, whom I had baptized in 1863, who had fallen into bad habits at Victoria and Fort Simpson, to the great grief of his Christian relatives at Metlacatla. Mr. Duncan spoke to him very earnestly, and brought him to tears; but the young man still excused himself, and admitting how bad he was, professed he had not strength to amend, but must go on, even though to his destruction.

Paul Legaic, too, was pressed, and gave him some very earnest advice. It was pleasing to see and to hear that once ferocious savage, now not only gentle and in his right mind, loving to be on the side of God, but forward in using his influence and speaking his words to promote God's work. At length an impression did seem to be made, and Edward said he would speak to us alone. Overwhelmed with emotion, he asked me to pity him and to pray for him, and made me a solemn promise he would from this time amend. I do trust, through God's mercy, he may yet be recovered.

THE FUTURE OF METLACATLA.

Metlacatla must be the centre of the Northern Missions, from which shall go forth the Gospel to the regions beyond. There should be here a well-organized boarding-school for boys as well as girls, from whom may be draughted the future teachers of the tribes. For these again there should be a training-place or college, for the preparation of native students for the ministry. The importance of Metlacatla can hardly be over-estimated, when viewed in connexion with its influence upon the Christian civilization of the Indians, its effect in producing a more just and pure system of trade, or as a centre of light of the Gospel. The time will come when the first fervour of religion will have abated, and a new generation sprung up who will not have known the depths

of degraded heathenism, and be able thankfully to compare their Christianity with that experience, but will be open to the passions and temptations of a nature still far from being fully reclaimed, without the help of the fervency of first converts. There will be trials then to the Mission of no ordinary kind, and it is of moment to make this centre strong with the earnest life of faithful Missionaries from the mother land.

DEPARTURE.

Tuesday, May 22.—Having sat up discussing with Mr. Duncan and Mr. Doolau various matters of the Mission till the grey dawn began to appear, having rested from three to half-past five o'clock, I went on board, and the *Sparrowhawk* was soon under weigh, our destination being Queen Charlotte's Islands, where we arrived on the following day, anchoring at the head of Skiddegate inlet.

Friday, May 25.—Beautiful day. Went a boat excursion with Captain Porcher to the head of the inlet. The scenery was very fine. Most of the green things were out in leaf—wild currant, gooseberry, roses, alder and elder. I saw many yellow heartsease and lilies just showing flower.

QUEEN CHARLOTTE'S ISLANDS.

This group of two principal islands is 150 miles long, by about 40 or 50 wide. A mountainous region runs through the interior from north to south. Dense forests everywhere prevail. I am told, however, there are extensive open prairies with lakes, where strawberries abound, large quantities of which the Hydahs bring over to Fort Simpson in the season.

SKIDDEGATE AND GOLD HARBOUR INDIANS.

We were anchored at the settlement established by the Queen Charlotte Anthracite Coal Company. Some Skiddegate and Gold Harbour Indians, two neighbouring tribes, had established a small village here. They are, I fear, a depraved set. Many having been to Victoria, and learnt a smattering of English and vice, are very bold. They are a strong and vigorous race. The northmen of these regions are feared by all southern tribes. I spoke about the introduction of the Gospel amongst them, but did not find encouragement. One little emaciated child I saw not long for this life, with its face painted, and with a charm on its breast.

SKIDDEGATE VILLAGE.

Saturday, May 26.—We left the coal settlement at half-past four; at six reached the main village of the Skiddegate Hydah tribes, where Captain Porcher and I landed. The *Crest* poles are the most elaborate and best executed of any I have seen; every lodge had its carved pole of an ancient date. I addressed the Indians briefly upon the knowledge of God. In these islands is a great field for missionary work. The Hydah Indians are estimated at 5,000.

Sunday, May 27.—Beautiful day. Held Divine Service morning and afternoon. Reached Fort Rupert at nine, having come 250 miles.

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RETURN HOME.

Wednesday, May 30.—Left Fort Rupert on Monday. Visited some curious Indian graves in Alert Bay. Arrived at Nanaimo on Tuesday. Visited settlers. Left Nanaimo this morning at five. Reached Esquimalt about four o'clock, thankful to God for a safe and pleasant voyage, and also for having had opportunity of ministering to the Christian Indians of our Northern Mission. Total distance, 1,213 miles.

MISSION WORK IN THE GOLD FIELDS OF CARIBOO.

DURING the mining season of the year 1865, the Rev. A. C. Garrett resided on Williams' Creek, visiting the mining camps and holding services regularly every Sunday at Richfield, Cameron Town, and Barkerville, and at other places occasionally, as opportunity offered.

EXTRACTS FROM THE JOURNAL OF THE REV. A. C. GARRETT.

Incidents on the Journey between Victoria and Cariboo.

BREAD CAST ON THE WATERS.

As I drew near the wayside house where I purposed to rest for the night, I perceived the landlord seated on the verandah in thoughtful mood. Some grave and serious matter evidently engaged his mind, as he seemed alike regardless of the busy bustle of the teamsters, of the prattle of his children playing hard by, or of my approach. My horse's feet aroused him from his reverie. He cast a keen, searching glance at me, sprang to his feet, and said, "Mr. Garrett, I believe? You are welcome to my house. Dismount, sir, and let me take charge of your horse." "Pray," said I, "how do you know my name, for I do not remember ever having seen you?" He replied, "You once called at the Colonial Hotel, in Victoria, where many rough fellows were gathered round the stove. You urged upon them the importance of guarding against the loss of things eternal, while they pursued things temporal." "Yes," I said, "I once did so, but with little result, I fear." "You advised them, sir," said he, "to use the means of grace within their reach, and to attend the house of God as occasion offered. I was one among that number. I went to church, and I have never forgotten it."

My gloom at once disappeared, and the evening sped away delightfully while we discussed various points of religious interest. He was a Baptist, and his children had consequently never been dedicated to Christ. He had then an infant, about whose health he felt some anxiety. After lengthened conversation, he seemed convinced that the Church's views were right, and, at his request, I baptized the infant. The elder girls' baptism he preferred postponing until he

could visit Victoria, and have the sacrament administered with such attendant solemnities as might be most likely, under the Divine blessing, to make a deep impression upon their minds.

INDIAN SERVICE AT LILLOOET.

In the afternoon I went to the Indian church as per appointment. They had a picture of the Virgin Mary stuck on the wall, flanked on either side by some American Romanist bishops, cut from an illustrated paper. One of the Indians present was delivering a sort of oration in a monotonous voice, assisted by another, who repeated what had been said, only in a key an octave higher, which pierced the ear and jagged the nerves. I waited patiently till this very painful performance was concluded, and then, upon the invitation of the orator and his assistant, I proceeded to address the assembly. I soon found that they remembered, quite well, the little hymn I had taught them three years before, and were very anxious to have the sphere of their knowledge enlarged. I taught them to chant the Lord's Prayer, explained John iii. 16 to them, and left. Alas! poor creatures, they are emphatically walking in darkness.

INCREASE OF CHINESE POPULATION.

This peculiar and wonderful people are now pouring into the country with a velocity hitherto unknown. Like some mighty wave, which, urged by the swell of ocean, overleaps every barrier and rushes far inshore, so these children of the Celestial Empire, pressed forward by the swelling millions of their native land, burst the bonds and prejudices of former generations, and are now beginning to take up a recognised position among the established inhabitants of this colony. As merchants, farmers, servants, and labourers, they are gradually, but surely, gaining a firm and successful standing in the country.

I visited their farm at Queserelle, and was delighted and inspired by the skill and success with which they were worked, and the labour and persevering industry which their flourishing crops evinced. Great ingenuity is manifested in their contrivances for securing a due supply of water for purposes of irrigation. A large water-wheel is constructed which is driven by the current of the river. As it revolves, it raises a small quantity of water in each bucket, which is discharged into a trough at the top of the wheel, and thence conveyed in flumes all over the fields.

Chinamen will ere long be employed in greater numbers in this country than at any previous period. As any particular mining locality becomes partially exhausted, Chinese labour will be employed to work out its remaining wealth. Thus, perhaps at no distant day, a really hopeful field of missionary enterprise may be afforded among these truly interesting people.

DESCRIPTION OF A MINING TOWN.

At length my long and lonely journey has been brought to a termination. I have reached the mystic and magic land which has by its

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hidden treasures become famous almost all over the world. A wild and inhospitable region it is, beyond the possibility of contradiction.

Richfield, on Williams' Creek, is situated in a ravine about 5,000 feet above the sea. Surrounded on every side by pine-clad mountains, it is difficult to imagine a place commanding a more limited horizon. I felt when I first reached it as if I had been placed in a gigantic cage, the sides of which rose up from my feet till they struck the sky. Busy miners, however, wage incessant war upon the walls of this prison. Tunnels are run into the hills in various directions, shafts are sunk in countless places, and subterranean vaults constructed of vast proportions. Others, again, bring hydraulic power to bear, boldly assail the mountain, and threaten to strip the bare rock of its towering superstructure. Thus with ceaseless and insatiable appetite the precious metal is pursued through the hidden recesses of the earth, until, at length caught and made captive, it is brought forth to the surface and compelled to minister to the wants of man.

Hundreds, yea, thousands of dollars, are frequently first expended before any result is obtained, and in many instances without ever meeting with any reward. Still the splendid success of a few is so dazzling, that men cannot resist the spell which binds them with overpowering influence to try again, and yet again, until either fortune smile and crown their efforts, or, altogether ruined, they are compelled to surrender in despair. The large prizes in this lottery are few and far between; the small ones are numerous, and the blanks many.

I have myself seen the excited partners in one "claim" wash up over 500 ounces as the result of two days' work; I have also stood by others who in sadness and dejection were endeavouring to scrape up a few ounces after weeks of patient and expensive toil. But while one "claim" can be found to yield such fabulous wealth as that above alluded to, men will work, plan and risk, whatever may be the consequence. The known gold fields are however, indisputably, now rapidly approaching exhaustion. Unless, therefore, something new be discovered, the country will ere long be in a miserable state of stagnation.

A RESIDENT MISSIONARY URGENTLY REQUIRED.

However well the migratory character of the mining population may seem to justify a migratory mission, it should be borne in mind that a large number of miners and merchants remain in Cariboo during the winter. Mining operations are then necessarily suspended, and all these men exist from Sunday to Sunday in a state of absolute idleness. A resident clergyman capable of enduring the dreadful monotony, and both physically and mentally qualified for the task, would then have an opportunity of gaining a hold upon the whole population, and of doing an amount of good probably very much greater than anything which the same man could effect during a brief stay amid the wild excitement of the summer months. He would require to be a man in every way competent to command the respect and conciliate the good will of all classes. Ready to devise and execute various plans for the moral and intellectual improvement of the inhabitants; active, earnest, zealous, affable yet self-contained;

wise, prudent, patient, in an uncommon degree : whether such a man can anywhere be found willing to undertake such a work, I do not pretend to say ; but of this I am certain, that a character any way inferior would be at best useless here. This emphatically is not the place for an inferior man.

CARIBOO AN IMPORTANT BUT DIFFICULT SCENE OF MISSIONARY
LABOUR.

In a ministerial point of view, this is the most important place in British Columbia, exclusive of New Westminster. The population this season numbers about two thousand. There are various creeks of smaller importance employing from fifty to one hundred men, which are not included in the above estimate.

Thus Williams' Creek, with its three towns, has the most numerous, most concentrated, and most intelligent population anywhere to be found in the two colonies outside Victoria and New Westminster.

The difficulties which beset the herald of the Gospel in the mining region are far greater than any to be encountered elsewhere. There is here *no Sabbath*. Mining operations are carried on with as much zeal as on any other day. Wheels as incessantly revolve, and a struggling mass of immortal beings, buried beneath the surface of the earth, labour for the meat which perisheth with the same ceaseless effort. Business of every kind is transacted with increased hurry, and every town presents features of additional bustle.

The minister placed in this hurrying tide of human life is far too like a chip cast upon the surface of a rapid river. In vain he tries to stem the torrent. What is he against so many ? Could he but obtain a hearing for his message, some impression might be made, some good effected. But yet even as in the most rapid river there are frequent eddies, where the skiff, which else were at the mercy of the rushing flood, may be moored with safety, or steered up stream with ease, so here have I been blessed. My little churches have been filled to worship God and hear His word ; while hard by the carpenter plied his saw, the blacksmith made his anvil ring, the gamblers played their desperate game, Cheap-Johns cried their wares, and a busy multitude of striving, toiling men passed onward, down the stream of life together. Doubtless, the numbers who attended the house of God bore but a very small proportion to the whole population. This, I admit and deplore. But yet I will be thankful that amidst such multiplied and opposing influences any measure of success has been achieved. Let us hope and believe, and pray, that the heaven thus hid, and to all human appearances lost, may yet work to the general spread of a more sacred and solemn regard for the word and will of God.

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MISSION AT COMOX.

EXTRACTS FROM THE JOURNAL OF MR. J. C. B. CAVE,
CATECHIST.

DESCRIPTION OF THE SETTLEMENT.

COMOX, or as it is marked in the chart, Port Augusta, is about one hundred and thirty-three miles north of Victoria. Its population is seventy, including men, women, and children, most of whom came to reside here in 1862, tempted by the fine lands suited so well for farming purposes. It has five thousand seven hundred and eighty acres, four thousand of which are capable of immediate cultivation, being free from all timber. Nearly the whole of the land is already taken up. The Church holds one hundred and seventy acres in the most central position, and beautifully situated on the banks of the river Runtledge, which runs along the northern boundary. About two months after the appointment of a catechist, in the summer of 1864, the foundation log for a Chapel and Mission House was laid, and the building was opened for service on the 1st of January, 1865. During the fine season it has been well attended, but in the winter the settlers are prevented from coming regularly from the want of roads and bridges.

During several months of the year the Comox tribe of Indians reside on the Indian Reserve, which adjoins the lands which have been taken up by the whites. Two days a week are given to visiting them and teaching their children, and one service is held on each Sunday during their stay. Their language is the Eucletaw; it is a harsh, guttural speech, and is difficult of acquisition.

BAPTISM AND DEATH OF AN INDIAN WOMAN.

February 15, 1865.—Went down to the Indian camp, by special request, to see Susan, the wife of Cairnqualt. I found her in a very low and depressed state. It was some time before she recognised me. When she did, she said, "I must shortly die. I have been poisoned. What will become of me? Oh, thank you for telling me all about heaven. Before my husband was shot (alluding to an accident about two years before) he was a bad man; he is better, I think, now; he prays sometimes; take care of him. Mr Good was his friend, thank him for it. Oh! I am sure I am dying; do make me Jesus' child. I thank Him for dying for me. I am going to Him. Shall I see my baby?" I spoke to her for some time, then called in her friends, had a short service with them, and then baptized her, saying "Susan, I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." My interpreter was much moved, and interpreted very nicely. On the following day, I again visited her. On remarking she looked better, she replied, "I feel better, I have not so much pain, but it will soon come for the last time, and I shall be dead, but happy." When next I visited her she was dead, and the Indians

had buried her. She died in a tent outside the house. They are very superstitious, and will allow no one to die in a house.

February 25.—The Indians not being satisfied about the death of Susan came up to-day in numbers. They say that poison has been found in one of the chief's houses, by name Quor-he-la; and that there is reason to suspect him, because he is a medicine man, and can kill or cure any one. I asked what poison it was, and they say that Quor-he-la is in the habit of going to a dead man's grave and taking part of his flesh, especially his inside, and then takes some glass and hair, ground and cut fine, mixing it together, then boiling for an hour, and afterwards drying the mass in the sun. Bits of this are dropped into the food, whilst on the fire, of any one they wish to poison. Nine men are said to have been killed in this way within a short time.

MISSIONARY VISIT TO THE NORTHERN INDIANS.

Left Comox at 8 A.M. for the northern settlements to visit the Indians. About ten o'clock met several large canoes. As soon as they heard a "Le Prêtre" was with my canoe, they went on shore and invited me to partake of their hospitality and asked for a service, which I willingly gave them. This I thought was a good beginning. After service they told me that the Indians were dying all up the coast and wanted medicines. Every Missionary to the Indians ought to have some little knowledge of physic. He will be sure to win the hearts of all, and make a sure road to the affections of those who are not hardened indeed. Left my friends at 1 P.M. and camped at five o'clock in the open air. Very cold. The starry heavens for a canopy is very pleasant for one night, but a person soon gets tired of it, and wishes for warmer lodgings. During the evening an argument arose as to how much I intended to pay the Indians who paddled my canoe. As the amount I offered was much lower than that which they demanded, they packed their traps and put off for home, leaving me to get there as best I could. They left me in an awkward predicament. But fortunately I had only my blankets and diary, with a few eatables, and therefore made up my mind to walk back in the morning, keeping along the beach.

On the morrow at 5 A.M. a number of Martinborough canoes came down to the place where I had camped, and kept me for several hours reading their papers. They reported a schooner trading in whisky, and all the Indians about twenty miles in a state of drunken madness. My runaways returned about 8 A.M. with "hyas sick tum-tums" (very sick hearts), and much ashamed of their conduct. Camped for the second time at 7 P.M. Had a long conversation with the Indians. They seem to have a name for every star.

Left our second camping-ground at 7 A.M. Bitterly cold. Soon after our departure we met a canoe taking home some white men who had been up to seek for gold near Quorsam; where the Indians reported abundance. But none was found, and provisions falling short, these disappointed gold-seekers were reluctantly obliged to return. Arrived in the evening at the first camp of Indians. We

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had a severe gale of wind all day, but our splendid canoe outlived it. The Indians were alarmed at our coming. Their consciences are by no means clear of offence. The women ran into the woods and the men armed themselves. But they soon were quite satisfied, and I spent three hours reading their papers. It is astonishing the love they have for a paper with their name on it, especially when it gives them a good character. I am grieved to say that whisky-traders and others give them papers testifying to their good conduct, when all the while they are most dangerous and wicked. For instance; an officer of H.M.S. *Hecate* gave one man a true character, in which he said he was not to be trusted and was a great rogue; whilst some person gave him the best of characters. In the morning all the Indians assembled themselves for prayer. After service, the chief stood up and told me the hearts of all his tribe were very sick, as one Indian who had murdered a white man belonging to the schooner *Thorndyke* was still amongst them. This man was subsequently given up and brought to justice.

Left our third camping-ground and crossed over with a fair breeze, and arrived at another camp of about four hundred Indians. After dinner had a nice service, when I told them how happy we were to be able to visit them in their own lands, where we could attend on their sick, and provide food for the souls of all who liked to partake, without money and without price.

After a severe night's cold and privation we left at 11 A.M. and took a straight course for Oyster Bay; but owing to a strong head-wind and tide we were obliged to put into a small bay. Here spreading our blankets on the beach, we went to bed. In the middle of the night, however, we found ourselves afloat; and so comfort for the rest of our voyage was over, as the snow and frost would not allow them to dry. Just as I was thinking how unfortunate it was we were unable to make the next village, a large number of Clayhoosh Indians came down and stopped at our camping-ground. Unfortunately, however, the day was wet. I had however two nice services. In the interim I was examining the chief's papers. He appeared to have a large tribe under his command.

Got to our fourth camping-ground, after a very cold and wet trip, at 6 P.M., where necessity compelled me to accept a house belonging to a chief. He made me very comfortable, and spread four new blankets over me. Here I found a great number of sick, and administered to them all. Having stayed here two nights, I started for home with a fair breeze. We got to Johnson Narrows in one day. I never saw or imagined anything like them. The rush of water was fearful, several feet high. But the Indians shot the rapids, as it is termed, and we providentially escaped where only a month ago three white men and two Indians were drowned by the upsetting of their canoe. Arrived in Comox on the evening of March 10, and was very thankful to find myself once more in the Mission House.

VISIT OF THE BISHOP TO THE MISSION.

On Monday, November 20, his Lordship the Bishop arrived from Victoria by the gun-boat *Sparrowhawk*. During his stay he baptized a child, the parents of which had long wanted to get some clergyman of the Church to do it for them. But we found great difficulty and danger in getting to the house. A river had to be crossed, and the floods, owing to the late rains, were very high and rapid. The river was about two chains wide. The only crossing was a small tree, round, and slippery with the wet. The water was quite up to it, and I believe frequently washing over it. His Lordship led the way, and I followed. During the night the log was carried away.

Since then the little one has died, and the parents are indeed grateful for what the Bishop did for them. They have become more than ever firm supporters of the Church. Soon after the funeral the father of the child told me, with tears in his eyes, "I shall never forget his Lordship for running the risk he did, and shall ever be grateful for the blessing he brought to my child."

THE SWISS MINER.

EXTRACT FROM THE JOURNAL OF THE REV. J. B. GOOD,
MISSIONARY AT YALE.

DEATH AND BURIAL OF A SWISS MINER.

THERE were two Swiss brothers who for some years had farmed exclusively a rich bench of diggings on the opposite side of the river Fraser to the Boston Bar hotel. They had taken out a large amount of gold, and were saving their money and sending it home to their widowed mother in Switzerland, hoping in a few years to return to Europe with a competence, and settle down near their mother for the rest of their days.

But, alas! for human hopes and plans. Death has blasted these fond expectations, and one brother has been summoned away from earth without a moment's warning. He was killed on Monday, July 16, instantaneously, as was supposed. The body was not recovered before the Thursday morning following. Mr. S., of Yale, was sent for immediately to hold an inquest on the recovered body. On the completion of the inquiry, Mr. S., believing it would greatly comfort the surviving brother, and afford an opportunity to his friends of hearing something which might do them good, told him that he was sure I would willingly come out and bury his poor brother if he could send for me and pay the expenses of the journey. He was exceedingly gratified at the suggestion, and said that money was no consideration

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to him at such a time, and that nothing would give him and his mother at home such satisfaction as to know that the last rites of the Church had been performed over the dead. He begged Mr. S. to arrange for my coming out as early as possible the next day.

I got the message about 10 p.m. on Thursday evening. Failing to procure a conveyance at the livery-stable, a merchant in Yale, who was intending to start for Cariboo the next morning, put off his journey for a day and offered to drive me to Boston Bar and back. Accordingly we left early on the morrow, and reached our destination at half-past ten o'clock in the morning. All the friends and neighbours were anxiously looking out for my arrival. Having robed, I proceeded to the dwelling in which the dead awaited interment; and there I was introduced to the poor broken-hearted brother, who wept over the departed like a child, and talked to him of home and their former companionship as though he were alive. He overpowered me with his expressions of thankfulness on beholding a minister of God who had come all that way to bury his brother. He told me that the Swiss were a very simple-minded people and venerated the ministrations of the clergy, and especially in this matter of Christian burial. We then sang, and after using the introductory service and reading the appointed Lesson, I addressed those present from the thirty-third and thirty-fourth verses of the same chapter. Strong men who probably had not wept for years were much moved, and I was myself greatly affected.

We then went to the grave in the corner of a beautiful corn-patch, in which the grain was lying in swaths, reminding one so forcibly of human corn cut down by the keen sickle of death. Here I finished our beautiful service and again delivered a short discourse, after which we all moved quietly away. When we had taken some refreshment I had a long conversation with the bereaved brother about his home, his life, his mother, and his future plans. I promised to write a letter to his mother, and send it with a copy of the burial register for inclosure in his letter home. This I have since done. He insisted on my receiving from him a fee of twenty dollars, besides paying all travelling expenses, saying he was well off and could well spare the money. Shortly after I parted from him, and returned homewards, thanking God for having sent me to this part of the mission-field and for having made me a minister of the Church of England.

Surely we have in this part of the colony a great work to do for God and His Church, and a ready door stands open. I pray that I may have grace to enter and strength to occupy till I am moved away or my own end comes.

GIRLS' COLLEGIATE SCHOOL, BURDETT AVENUE, VICTORIA.

LAYING THE CORNER-STONE.

THE ceremony of laying the corner-stone of the Collegiate School for Girls, on the Church Reserve, was performed yesterday in the presence of several hundred people, a large proportion of whom were ladies. Among the ladies present we noticed Mrs. Kennedy and daughters, Mrs. Needham and daughters, Mrs. W. A. G. Young, Mrs. Hills, Mrs. Harris. The day was one of the most beautiful of the whole year. From the commanding site of the Seminary could be seen the distant Olympian range, while the waters of the Straits, lying placid and unrippled, appeared like a belt of burnished silver glistening beneath the influence of the bright rays of the sun. Over the site a platform had been erected, and at precisely three o'clock the procession, having formed at the residence of the Bishop, marched in the following order: Companies 1 and 2 of the Rifle Corps, headed by their fine band; His Excellency the Governor and Staff; Sir James Douglas; the Hon. the Chief Justice; the Hon. the Members of the Legislative Council; the Hon. the Speaker and Members of the House of Assembly; the Mayor of Victoria; the Members of the Bar; the Lord Bishop; the Archdeacon and Clergy of the Diocese; the Churchwardens of Christ Church and St. John's Church.

The Volunteers took their place south of the platform, while the Lord Bishop and the Ven. Archdeacon Gilson, Revs. Cridge, Woods, Garrett and Reece, Governor Kennedy, Sir James Douglas, the Colonial Secretary, the Chief Justice, the Attorney-General, the Treasurer, the Surveyor-General, the Mayor, Captain Lang, the Speaker of the Legislative Assembly, Dr. Tolmie, M.L.A., Dr. Powell, M.L.A., J. G. Shepherd, Esq., and A. R. Robertson, Esq., occupied places on the platform.

J. J. Cochrane, Esq., M.L.A., Agent of the Lord Bishop, and W. S. S. Green, Esq., Acting Registrar of the Diocese, were the Masters of Ceremonies.

Rev. Mr. Cridge gave out the hundredth Psalm, commencing, "All people that on earth do dwell," which having been sung, was followed with a prayer by Mr. Cridge, and responses by the people. The Lord Bishop and the Ven. Archdeacon having read the prayers and services appointed, Sir James Douglas, advancing to the seat occupied by Mrs. Kennedy, escorted that lady to the foundation, where the Lord Bishop, advancing, addressed Mrs. Kennedy as follows:

"It is my pleasing duty to ask you to perform now the significant act of laying the corner-stone of this institution. This assembly around you regard it as appropriate that you should do this, being the wife of His Excellency the Governor, and head of your sex in this part of the dominions of the Queen. We are gratified also at the propriety

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of your taking this part, being yourself a faithful daughter of the Church of our mother land, whose principles are here to be cherished; and last, not least, we regard you as exhibiting in your own accomplished home the example of a successful education."

The Bishop then presented Mrs. Kennedy with a silver trowel, on which was a suitable inscription.

Mrs. Kennedy then proceeded to lay the stone, beneath which was deposited an hermetically-sealed jar, containing a copy of yesterday's *Chronicle*; a copy of the *Colonist and Post*; a few coins; the last Report of the Columbia Mission; and a parchment scroll, on which was inscribed the date of the ceremony, the names of those officially connected with it, and that of Mrs. Kennedy.

The stone having been set and squared, Mrs. Kennedy struck it three times with a mallet, exclaiming: "*This stone is laid in faith and hope, to the honour and glory of God, through Jesus Christ our Lord. Amen.*"

The Lord Bishop then laid his hand on the stone and said: "In the faith of Jesus Christ, we place this headstone in the foundation, in the name of the Father, the Son, and the Holy Ghost, that here true faith, the fear of God, and brotherly love may dwell, and that this place may be set apart for the instruction of the young, and for the honour of the name of the Lord Jesus Christ. Amen."

Mrs. Kennedy having been escorted back to her seat, a prayer was offered up, and His Excellency the Governor advanced, and said he was glad to see that a great part of those present had laid aside minor differences, and had come there to assist in doing a great public good. He was glad to see in this colony men of different denominations willing to do so when a great good was to be accomplished. The object for which they had met he believed was for the purpose of effecting a great end—the inauguration of a female school he considered one of the noblest objects ever devised. When they looked about and saw the number of females growing up in this colony, he thought that all would agree with him in saying that such an institution was required. He was one of those who did not believe that a courageous, noble race of men could descend save from virtuous, intelligent mothers, and it was their bounden duty so to educate the female mind as to enable it to meet every requirement; not in a narrow or sectarian manner, but so that all might derive good who came, without a sacrifice of conscientious principles. Such was the desire of the clergy of his own Church. He looked on this day as the dawn of a new era in this colony, when he found men and women ready to come forward and assist in the inauguration of an institution to train those who were to come after them. His Excellency believed that there were not many of his sex present who were not more or less under some female influence; and his own experience had taught him that there was very little good that was not stimulated and encouraged by woman's influence. And if this were so, how important was it that they should look to the welfare of not only those who were to become wives and mothers amongst us, but of those who were to come after them. In conclusion, His Excellency alluded to the generous and

high-minded lady (Miss Burdett Coutts), to whose munificence this colony was indebted—a lady who had shown so just an appreciation of riches that she expended them in the spread of knowledge and the Gospel throughout the wide world.

Chief Justice Needham said that he regarded it as a most fortunate circumstance that he should, having so recently landed here, enjoy the opportunity of being present on an occasion that enabled him to make the acquaintance of the people; a more auspicious circumstance he could not have hoped for. The advantage of education to both male and female it was impossible to over-estimate. Equal education was the highest standard of equality, and it was by education alone that we could raise man to an appreciation of those principles for which his noble nature fitted him. If intelligence and virtue were the test of true worth with men, how much more (in the words of the Governor) were they so with women, the mothers and wives of future generations. The Lord Bishop would say that religion and education go hand in hand—without religion, secular education was but a dry leaf. He much doubted if every heart did not beat in unison with those principles of which the symbols that they had seen used in laying the stone were but the types. The Church had done what generations to come would bless it for, “and when this building shall have crumbled to the dust, when it shall perhaps have given way for another and a nobler structure, and when that stone shall have been uncovered, future generations will bless you, although we shall then be gathered to our fathers.”

The Bishop of Columbia then advanced and spoke as follows:—

“This good work we have now inaugurated represents a wider extent of exertion and sympathy than appears upon the surface. We are here expressing in the erection of this building the active exertions and Christian sympathy of many friends in dear old England. First amongst them who have taken an interest in the best welfare of these colonies is that eminent and benevolent lady, Miss Burdett Coutts. The names of the streets and square around us are a small tribute of our gratitude to her. For all time Burdett Avenue, Coutts Street, and Columbia Square, beautifully and centrally situated as they are, will bear to distant ages her honoured and munificent example. The venerable Society of Christian Knowledge, whose aid for all such good objects has been liberally accorded for 160 years to all parts of the British Empire, helps us to-day. There is still, however, much more to be done than we have the means for at present. You will, I am sure, recognise the obligation which rests upon us all here in the colony to unite our aid to the utmost. The need of an institution for good female education requires no proof—it is a special want in the early stage of a colony. The object we aim at is to provide a practical education, sound and useful, after the best model of England, adapted to the special wants of the colony. Most important is this training in its bearing upon the manhood of the future. Biography and history have recorded innumerable instances where men who have risen to prominent positions in the world have attributed the best and most powerful qualities of their character to

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the influence of their mothers. Depend upon it, if you let your girls grow up into frivolous, vain and pleasure-loving womanhood, you have a generation of effeminate, selfish, shallow and unstable manhood, with consequences far worse to many. But if your girls, well trained, grow up into sensible, practical, well-principled women, with clear views of faith and duty, you will have, under their influence, a manhood vigorous, temperate, cultivated, high-principled and useful. We trust, therefore, the girlhood of our Province may acquire that good discipline and useful knowledge which may enable them to perform creditably the duties of life. We hope also that they will find here those accomplishments which belong to civilization, and which increase the influence for good, improve the taste, help to please, give rational recreation, and afford increased power to enjoy the works of God. But accomplishments are not everything—not the chief thing: far from it. We must train the character in religious principles and the grace of God. Not music, history, languages, singing and science, can do anything for the saving of the soul; there must be spiritual knowledge of the holy doctrines of the Gospel. We must see our children 'Christianly and virtuously brought up.' We do not dare to let them go forth with unfixed principles, but rather endeavour to train them up in the way they should go, and fortify them from the armoury of God to meet the temptations and difficulties of life. Blended, then, with all the teaching of this place will be the principles of our holy religion—charitably, as the Governor has said: we trust this will be done; for if there is a Church on earth with wide sympathies, inclusive rather than exclusive, it is the Church of England, and we hope, while not departing from our definite principles, to be yet, as this institution has been and is, useful to many who may not agree with us on every point. Here then, in this peaceful spot, under the shade of venerable oaks, amidst scenery unsurpassed, with climate genial and healthy, and it may be, ere a distant day, beneath the shadow of a noble cathedral, where the Cross of Christ shall be lifted up continually, gentle and youthful nature shall be trained in the nurture and admonition of the Lord—to whom in after times this place shall be hallowed in the memories of loved associates and of kind and faithful teachers, and in lessons of holy wisdom, which shall have saved many a frail bark from shipwreck upon the rocks and shoals of life, and guided it safely to the haven of everlasting rest."

The Lord Bishop then gave the blessing, the National Anthem was played, and the procession reformed and returned to the Bishop's residence, where the band performed several airs. The Rifle Corps then marched through the principal streets to the corner of Yates and Government streets, where they were dismissed.—*Victoria Chronicle*.

DESCRIPTION OF THE BUILDING.

The following description of the building about to be erected on the Church Reserve as a Girls' College, the foundation stone of which was laid on Friday last, may be interesting to many of our readers. The structure is to be of brick, with stone foundation, and will be two

storeys in height throughout, besides commodious cellarage. It will comprise, when completed, a frontage on Burdett Avenue of 120 feet by a depth of 76 feet, and will be in the Gothic style of architecture, having high-pitched roofs, and gables finished with moulded coping and ornamental crosses, and windows with stone mullions and dressings. The design comprises a centre, having three two-light windows on the ground floor, and single-light windows on the first floor, surmounted by dormers with traceried circles, and is flanked by projecting wings having three-light bay-windows on the ground floor, and coupled-arched windows separated by shafts with carved caps and bases on the first floor, with circles in the gables for ventilation. The principal entrance will be by a projecting porch having stone shafts and carved caps, to a vestibule opening into the staircase hall, on the right of which will be private drawing and sitting rooms, and to the left a dining-room for boarders, study, and passage to school-room. This apartment will occupy the centre of the south front, and will be 30 feet by 45 feet, with 20 feet ceiling, lighted by windows on three sides; there will also be several class-rooms attached. The first floor of the main building contains the apartments of the principal, and seven dormitories with space for forty beds. The kitchen wing, which is reached under the principal staircase, is furnished with all necessary conveniences; over the kitchen are servants' rooms, linen rooms, bath rooms, &c. The dormitories and school-room will be thoroughly ventilated by means of fresh-air flues in the chimneys, and foul-air ducts in the roof, terminating in a ventilation-turret of light design which will surmount the roof, and will contain a bell. The portions at present under contract will contain the principal's residence and kitchen wing, with boarders' dining-room and principal's study, the two latter of which will be used as temporary school and class-rooms, affording accommodation for 18 boarders and 42 day-scholars—60 in all. The complete design will accommodate 40 boarders and 100 day-scholars, or 140 in all.

PRESENT CONDITION OF THE COLLEGE.

The school, which had been in existence since September, 1861, was removed to the new buildings in July, 1866, at the close of the Midsummer vacation. Its removal has been followed by a considerable increase of numbers. Sixty pupils are now under daily training, several of whom are boarders.

It may be mentioned, as at once showing the wide range from which the pupils are drawn, and the estimation in which the College is held, that two of the boarders are the daughters of principal government officials in the Russian territory of Sitka.

The school is under the able superintendence of Miss Pemberton, assisted by three teachers. A weekly class for religious instruction is taught by the Bishop of the diocese, and other classes have the advantage of either the stated or occasional superintendence of some of the clergy resident in Victoria.

The cost of the building is, we regret to say, not yet defrayed. A considerable deficiency exists, which, until it is removed, will prove a

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serious burden to the efficiency of the institution. It is, therefore, much to be desired, that those friends of a moral and religious education for the girls in our colonies, who have so liberally assisted in founding this school, will not relax their efforts. Few works of Christian usefulness promise, under God's blessing, to prove more advantageous to the country in which they exist, and few, in all probability, will sooner be self-sustaining, provided they be efficiently and generously supported at their commencement.

TESTIMONIALS

PRESENTED TO CLERGY OF THE DIOCESE.

DURING the summer of 1865, the Rev. W. S. Reece was appointed by the Bishop to hold Sunday services at the mining camp on Leech River, about twenty miles from Victoria. At the close of the season, when his labours necessarily came to an end, the following Address was presented to him by the miners and others. Amongst the signatures appended were those of four Chinese, who had been working at the mines during that summer:—

“NORTH FORKS, LEECH RIVER,
25th September, 1865.

“To the REV. W. S. REECE.

“SIR,—We, the undersigned, miners and storekeepers on the North Fork of Leech River, beg to express our feelings of gratitude and deep sense of your kindness and care in attending to the spiritual wants of this place during the past summer.

“We assure you that it was with regret that we heard you announce on Sunday last that the term of your ministry amongst us had ended for this season; but we venture to hope that your efforts on our behalf may not have been in vain.

“With every assurance of respect and good wishes towards yourself, we beg to remain,

“Rev. and dear Sir,

“Your faithful and obliged Servants,
“ARBUTHNOT GOLDCUIT,
and others.”

TESTIMONIAL TO THE USEFULNESS OF THE REV. PERCIVAL JENNS, IN NEW WESTMINSTER.

During the absence of the Rev. J. Sheepshanks, the Rector of New Westminster, the duty of his parish was discharged, for nearly twelve months, by the Rev. P. Jenns, who had arrived in the colony early in 1865. When the time of the Rector's return was approaching, it became necessary to remove Mr. Jenns to some other part of the

diocese, where he could have a larger and more independent sphere of labour than would have been open for him had he remained in New Westminster after Mr. Sheepshanks arrived. When the intention of the Bishop to effect this removal became known to the churchmen of that parish, they expressed their earnest desire that some arrangement might be made by which Mr. Jenns could continue to live and work amongst them. This desire was embodied in a memorial addressed to the Bishop, and signed by well-nigh all the members of the Church of England resident in New Westminster.

The following extract from that memorial will show the estimation in which Mr. Jenns was held in the chief town of British Columbia, and will also prove that diligent, faithful labour for Christ and His Church is generally, through the blessing of Almighty God, crowned with success in every part of the world :—

"That your memorialists view the proposed removal of the Rev. Percival Jenns from the scene of his labours in this place with very earnest regret, and would solicit your Lordship to review the project which we hear is entertained of taking a faithful and zealous minister from the very place where his unobtrusive devotedness, scientific attainments, and personal fitness for his sacred office have, in so short a period, endeared him to his congregation and the people of the locality, and have been productive of the happiest results to the interest of the Church in this district."

NEW CHURCH AT ESQUIMALT.

THE following account of the laying of the foundation-stone of St. Paul's Church, Esquimalt, is copied from the *Victoria Colonist and Chronicle* of August 31, 1866 :—

LAYING THE FOUNDATION-STONE OF ST. PAUL'S CHURCH, ESQUIMALT.

Yesterday afternoon the interesting ceremony of laying the foundation-stone of the new Episcopal Church about to be erected at Esquimalt was performed in the presence of a great concourse of people, many of whom were ladies. The site (which was generously presented by the Hon. Donald Fraser) chosen for the new edifice is on the level spot exactly at the foot of the road leading into Esquimalt from this city, which commands a fine view of the waters of the outer harbour and Straits, and is situated not a stone's-throw from the rocky beach. The platform overlooking the site was decorated with flags. H.M. ships *Sutlej* and *Scout*, gunboat *Forward*, and U.S. war steamer *Saginaw*, were gaily dressed in bunting, and presented a beautiful appearance.

At precisely four o'clock a procession, headed by the band of H.M.S. *Sutlej*, was formed on Hospital-road, and moved towards the site in the order described in yesterday's paper. Among the reverend gentlemen

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in the procession were His Lordship the Bishop, attended by Archdeacon Gilson, Dean Cridge, Rev. A. C. Garrett (Rector of St. Paul's), Rev. Mr. Doolan, and Rev. Mr. Cawston, Chaplain of the *Sutlej*. We also noticed His Excellency the Governor, Admiral Denman, and Capts. Price, Sullivan, and Coode, R.N., Captain Franklin, and three officers of the U.S. steamer *Saginaw*, the Hon. Chief Justice Needham, J. J. Cochrane, Esq. M.L.A., and many others. Among the ladies near the platform were seated Mrs. Kennedy and daughters, Hon. Mrs. Denman, Mrs. Hills, Mrs. Needham and daughters, Mrs. Sparks and daughter, and several members of the St. John's and Cathedral Church choirs.

The procession having arrived on the ground, Archdeacon Gilson gave out the 100th Psalm.

His Lordship the Bishop of Columbia having read the service appointed for the occasion (the people responding with much fervour), Mrs. Denman was escorted to the front of the platform, and was presented by the Lord Bishop with a suitably inscribed silver trowel. His Lordship addressed Mrs. Denman as follows :—

"It is my pleasing duty to present you with this silver trowel, and to request you, in the name of those assembled, to perform the office of laying the corner-stone of a church to the honour of our God. Since your brave husband and you were among the first to urge on this holy undertaking, and to set an example by offering the largest contribution to the work, we feel there is a peculiar fitness in the part we now hope you will take."

Mrs. Denman having deposited in the cavity a glass jar, containing papers and coins, then laid the stone, saying, at the close, "This stone is laid in faith and hope to the honour and glory of God, through Jesus Christ our Lord. Amen." The prayers being then concluded,

His Excellency Governor Kennedy addressed the assemblage, saying that this was one of the most interesting occasions he had enjoyed since coming to this colony, and he hoped that the first sound of the church-going bell would serve to remind many of the truth they had learned in youth, and which too many, he feared, had now forgotten. All would be taught in this building that God is a loving, and often a punishing Power. The truths preached might be the means of bringing many back to the paths from which they had strayed to a proper respect for religion. He rejoiced to see members of other sects in attendance; their presence showed that the moderation and liberality with which the ministers of the Church of England had performed their duties, and aided others to perform theirs, had met with full appreciation. A rivalry there might be, but he hoped it would be ever of a nature to teach all to do right, and point out the way to everlasting life. His Excellency expressed the thanks of the colony to Admiral and Mrs. Denman, for the aid which theirs, had given this church, and said that the donors might remember with a feeling of gratification, in after years, that they had been instrumental in erecting a noble building, for the worship and glorification of their Creator.

The Chief Justice said that St. Paul's was the eighth episcopal church established in this colony, a fact that bore witness to the unwearying zeal and energy of the ministers of that denomination. The spiritual requirements of the community of Esquimalt were great. It had the honour to be a great naval station, and the town had a duty to perform in return for the honour conferred upon it. The church that was shortly to rise from the ground on which he stood was a response to this feeling. There were sometimes ships at anchor in Esquimalt harbour with 400 or 500 souls in their bosoms, without a chaplain, which raised up a want for a church. It was impossible to pay the debt of gratitude that all owed to the great spiritual leader, the Lord Bishop. When he (the Chief Justice) first came to this colony, he shed tears of gratitude to find an episcopacy here that was a reflex of that of dear old England. The colony was indebted to the ladies, but especially to the fair and noble lady who had stimulated, not only by words but by deeds, this great and good work. Let hope be swallowed up in certainty, and let all lend their powerful aid in advancing the cause of Christ. All hail and all hallow to it! And when the building shall have crumbled to dust, and the records which have been deposited to lay beneath this foundation shall be uncovered by those who adore the great God, may they be enabled to look back and say, "This stone was laid, and this seed was sown, by our Pilgrim Fathers."

His Lordship the Bishop of Columbia next came forward and delivered the following eloquent address:—

"It is now almost seven years since the little school-room near this spot was erected through the zealous exertions of the Rev. R. Dundas. Since then, in that building divine service has been conducted. The congregation having now outgrown the accommodation, and Esquimalt having become the dockyard, as well as the head-quarters, of Her Majesty's Navy in the Pacific, the time has come for placing the ministrations of religion in a more worthy and suitable position. The church which is about to be erected will be an ornament to the neighbourhood, and at the same time sufficient to contain the local congregation, and also the crews of ships which may be destitute of chaplains. We are still a thousand dollars short of the necessary funds, a fact which we trust all present to-day will carefully treasure up, and practically consider. Why have we had all this ceremonial to-day? Is it not because the cause is worthy of all honour? It is the cause of our God, and of the souls of men—it is the cause of true civilization and enlightenment of the mind. If the inauguration of any public work is worthy of honour, how much more this? Such a commencement too is agreeable to the will of God, as revealed to us in the Scriptures. There we read that, 'When the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the Lord, because He is good, for His mercy endureth for ever towards Israel. And all the people shouted with a great shout

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when they praised the Lord, because the foundation of the house of the Lord was laid.' So we have now done, and with how much more cause for praise and honour, in this foundation of a Christian Church. As citizens of Britain, our duty is to carry forward the Christian civilization of our mother-land. No country can prosper where God is not honoured and his laws respected. No greater judgment or calamity can befall any country in whose councils men prevail who fear not God nor regard the precepts of the Gospel. We desire, therefore, to plant broad and deep the foundations of that Church under which our mother-country has been blessed and prospered. We are pleased to see here amongst us not merely our own brave seamen, but representatives of the gallant navy of the United States. From the north to the south, from the east to the west of those States, extends a branch of the Anglican Church, which has had a happy influence in the pacification of the country after its recent trial. Far more effective for the peace of nations are the bonds of the Christian Brotherhood than mere self-interest, over which the passions of men will too often prevail. May this mingling to-day of the two navies be an augury of peace between the nations. But the object we have in view here is not merely to plant the Church, but to further that for which the Church of Christ was founded, even to promote the honour of God and the salvation of souls. In no way more effectually may the glory of our merciful God be set forth than by exhibiting His love to man in the gift of His Son. In this place we trust will ever be faithfully set forth a Saviour crucified, and his ordinances duly administered. May our brave seamen, as they come here from their village homes in Britain, find the 'Church-going bell,' and the sights and sounds within the walls of this future sanctuary, a blessed and grateful likeness of what they have left behind in their loved and distant home. Abundant, alas! are the incentives to sin; but here will be carried on, through the spirit of God's blessing, His own appointed means, the conversion and renewal of the human heart, whereby, in the great future of all, many shall be added to the multitude of the redeemed in bliss. May we all who have participated in the service of to-day, not treating it as a spectacle to be gazed upon, but as an occasion for humble prayer for the Divine blessing, be ourselves built up more and more a spiritual house, with Christ our Saviour for the corner-stone, upon whom whosoever trusts he shall inherit everlasting life."

His Lordship was frequently interrupted by applause, and at the close of his remarks pronounced a blessing on those present, when H. M. ships *Sutlej* and *Scout* thundered forth a salute in honour of the occasion, and after the National Anthem by the band, the assemblage retired.

GOOD FEELING OF AMERICAN SEAMEN TOWARDS THE NEW CHURCH.

One other circumstance of much interest, as exhibiting a feeling of generosity and cordial good-will, deserves especial mention. The American sailors on board the United States ship of war, *Saginaw*, then lying in the harbour at Esquimalt, collected amongst themselves the sum of 8*l.* as a donation towards the funds for the erection of the new church.

THE AUTHOR OF THE "CHRISTIAN YEAR" AND THE MISSION.

The following letter from the Rev. John Keble to the Bishop of Columbia will be read with interest by the friends of Missionary work :—

"PENANCE, April 1st, 1864.

"MY DEAR LORD,—May I thus address you, having had the honour and comfort (for I may truly say that I feel it to have been both), of hearing you three times speak of your see, and of your work—once at Winchester and twice at Torquay—and, moreover, in a dim distance of time it seems to me that you once came to see us at Hursley. I do not exactly know your present address, but I shall hope to fall in with you by touching at 79, Pall Mall—I mean by addressing this note to you there: it is to accompany a cheque for 145*l.*, the 100*l.* being an offering from the Rev. W. M. Darnell, once on a time my tutor at Oxford, now Bishop Butler's worthy successor in the Rectory of Stanhope. The odd 45*l.* is from myself and my wife, to make 50*l.* with a cheque for 5*l.* offered at Torquay the other day. Since then I hear you have been in Ireland, I hope with good success, for it would indeed be an evil sign at this crisis if we were found abandoning such a mission.

"Pray believe me, my dear Lord,

"Yours faithfully and very respectfully,

"J. KEBLE."

ADDRESS FROM THE BISHOP AND CLERGY OF THE CHURCH OF ENGLAND

TO

GOVERNOR KENNEDY.

ON Saturday morning a Deputation of the Clergy waited by appointment upon His Excellency, to present an Address. The following are the clergy who attended: The Lord Bishop of Columbia, the Very Rev. Dean Cridge, Venerable Archdeacon Gilson, Revs. A. C. Garrett, C. T. Woods, J. Raynard.

The Governor received the deputation with his usual courtesy. The Bishop read the Address as follows :—

"*Address of the Bishop and Clergy of the Diocese of British Columbia resident in the Colony of Vancouver, to His Excellency Governor Kennedy, C.B.*

"MAY IT PLEASE YOUR EXCELLENCY,—We desire to present an expression of our hearty appreciation of your government and character ;

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of our regret at your departure, and of our sincere wishes for the fullest welfare of yourself and your amiable family.

"We are thankful for the excellent temper and moderation with which you have met the trials of your official position, and cannot doubt that Her Majesty has highly valued the ability and the integrity by which you have so far guided our young colony, at a serious crisis of its political and commercial history; and we desire further to add our deep sense of the uniform consistency with which you have maintained the character of our common country, as the representative of our beloved Sovereign.

"Deeply convinced that no people can permanently prosper which does not recognise in its councils that 'wisdom which cometh down from above,' and whereby alone 'kings can reign and princes declare justice,' we are thankful that we have ever found your Excellency's ready sympathy and aid in every good work, whether of religion, of education, or benevolence, which we have been permitted to undertake.

"Addressing you, as we now do, as the Bishop and Clergy of the Anglican Church, to whom it has pleased God to commit so largely the spiritual care of this rising community, we beg to express our thankfulness for the support which has been constantly rendered to the best and highest interests of society by yourself and family, in the example of practical Christian life, of careful observance of the Lord's day, and of reverent attendance in the house of God.

"In conclusion, we earnestly pray for your Excellency and family health and safety during your homeward voyage, happy reunion with relatives and friends, and a long course of continued usefulness and service, in whatever scene of duty and of honour it may please God in His Providence to call you.

"We are your Excellency's faithful servants:—G. Columbia; Edward Cridge, B.A. Dean of the Cathedral; Samuel Gilson, M.A. Archdeacon of Vancouver; Alex. C. Garrett, B.A. Principal of Indian Missions; Charles T. Woods, M.A. Principal of the Collegiate School; W. S. Reece, M.A. Missionary Clergyman of Cowichen; Percival Jenns, Incumbent of Nanaimo; T. Reynard, Missionary Clergyman."

At the conclusion of the address the Governor, with emotion and marked feeling, read the following Reply:—

"MY LORD BISHOP, AND GENTLEMEN,—I accept your parting words with deep satisfaction. If in the discharge of my duty to our Sovereign I have been enabled to co-operate with the Bishop and Clergy in the promotion of any good work, and have had the opportunity of supporting and aiding them in their labours, I most heartily rejoice; and I gratefully acknowledge the ready and willing assistance I have received from your Lordship and the Clergy in any effort I may have made for the increase of religion, virtue, and morality.

"In conclusion, I most cordially thank you for your good wishes. I shall long retain a lively remembrance of your public labours and of your personal good-will."

After much interesting conversation the deputation withdrew.—*British Colonist*, Oct. 23, 1866.

ITEMS OF THE MISSION.

PROGRESS OF THE CHURCH.

SINCE the last Report, parsonages have been built at Yale and Cowichen. St. Paul's Church, Nanaimo, has been consecrated. Christ Church, Victoria, has been enlarged, consecrated, and named as the Cathedral of the Diocese.

The Boys' Collegiate School, Victoria, has been considerably enlarged.

The College for Girls has been built and opened, and a School for half-breeds has been opened in Victoria.

CHURCH DESTROYED BY FIRE.

Trinity Church, New Westminster, was totally destroyed by fire the evening of September 18th, 1865. Happily the bells presented by Miss Coutts, with the tower, were preserved.

ADDITIONAL CLERGY.

The following clergy have been added to the Mission since the last Report:—The Rev. F. B. Gribbell, the Rev. W. S. Heyman, and the Rev. T. Reynard. The Rev. J. Sheepshanks returned to the diocese April, 1866.

APPOINTMENT OF DEAN TO THE CATHEDRAL.

Christ Church, Victoria, having been named the Cathedral of the Diocese, the Rev. Edward Cridge, who, until 1859, was the sole representative of the Anglican Church in the British dominions on the Pacific, was appointed Dean, December 7th, 1865. The long residence and faithful services of Dean Cridge have caused the appointment to be received with satisfaction by all classes in the colony.

THE TELEGRAPH TO VICTORIA.

The important connexion between Victoria and the Atlantic by telegraph was completed April 24th, 1866, and messages were exchanged during the day between Governor Kennedy and the President of the United States. By the completion of the Atlantic cable in August last, English news has been received in half a day. Great public rejoicings took place in Victoria.

BAPTISM OF EIGHTY-TWO INDIANS BY THE BISHOP.

On Whit-Sunday, 1866, sixty-five adults and seventeen children were baptized by the Bishop of Columbia at the Church Missionary Station, at Metlacatla.

SERMON TO THE MORMONS.

In the last Report there was a notice of a sermon preached in the Temple of the Mormons, Salt Lake City, by the Rev. J. Sheepshanks,

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in his temporary absence from the diocese. The following extract from a letter of Commander Verney, dated Great Salt Lake City, July 18th, 1865, thus alludes to the circumstance:—"I lodge in the same house that Sheepshanks lodged in when he was here. His visit made a great impression, which the Mormon Elders studied to remove for some time after his departure. Those Gentiles who heard him say that nothing could have been more forcible and more full of tact than his sermon to the Mormons."

DEPARTURE OF THE MISSES PENRICE.

The departure of Miss Catharine and Miss Anna Penrice took place August, 1865, amid many regrets from all classes. For five years these good ladies had devoted themselves unselfishly and unremittingly to the work of God in the diocese. Many, especially of the young, will never forget their kind instruction, loving care, and holy example.

DEPARTURE OF GOVERNOR KENNEDY..

Yesterday, the Lord Bishop of Columbia concluded an excellent sermon at the Cathedral with the following allusion to the approaching departure of Governor Kennedy and family: "It is not unfitting before I conclude that I should make allusion to a circumstance which is in the minds of all to-day, that this is the last time we shall have amongst us in this house of God a family whose kindness and sympathy we shall long remember with gratitude. As a community at large, we cannot but consider the event as one of unusual importance. Many who do not attend here will participate in the regrets which we, as a congregation, especially feel. For have we not walked together in the house of God as friends, and have we not all been strengthened and encouraged in our holy duties by their example? How constantly has that seat been occupied, notwithstanding all weathers; and how steady the support we have had in all our congregational undertakings. I am sure I represent the general feeling of this congregation when I say we shall long remember them with affection, respect, and gratitude, that we shall follow them with our Christian interest to whatever part of the world they may be called, and that our prayers are now offered for their safe journeying homewards, and for their future health and fullest happiness." The kind words of the Bishop quite overcame the members of the Governor's family who were present. — *British Colonist*, Oct. 23, 1866.

UNION OF THE COLONIES.

The two colonies of Vancouver and British Columbia are now united into one—the whole called British Columbia. The Act passed the Imperial Parliament last August.

Mr. Frederick Seymour is the Governor, and will probably reside partly in Victoria, and partly in New Westminster.

LENT TEACHING IN VICTORIA.

It may be interesting to some friends to see the course of Lent Lectures in 1866.

THE CATHEDRAL.

SUNDAY MORNINGS AT ELEVEN O'CLOCK.—Lessons from the Life of David.

"Let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12.

Feb. 18.—Manliness and Piety. 1 Sam. xvii. 36, 37.

Feb. 25.—The Trial of Adversity. Ps. lvii. 1.

March 4.—The Trial of Prosperity. 2 Sam. vii. 1, 2.

March 11.—A Sinner and a Penitent. Ps. li.

March 18.—Life-long Sorrows after Sin. 1 Kings ii. 1—4.

March 25.—Christ Foreshadowed. Ezek. xxxiv. 23, 24.

SUNDAY AFTERNOONS AT THREE O'CLOCK.—Witnesses to the Truth.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. x. 32.

Feb. 18.—The Alien renouncing her Gods. Ruth i. 15—17.

Feb. 25.—The Child in Captivity. 2 Kings v. 2, 3.

March 4.—The Ethiopian at Court. Jer. xxxviii. 7—9.

March 11.—The Disciple in the Council. John vii. 50, 51.

March 18.—The Enlightened amid the wilfully Blind. John ix. 30—33.

March 25.—The Timid emboldened. John xix. 38.

SUNDAY EVENINGS AT SEVEN O'CLOCK.—Judgment and Eternity.

"It is appointed unto men once to die, but after this the judgment."—Heb. ix. 27.

Feb. 18.—The Wedding Garment. Matt. xxii. 11—14.

Feb. 25.—The Last Harvest. Matt. xiii. 24—30, 36—43.

March 4.—The Rich Man in Torments. Luke xvi. 19—31.

March 11.—The Foolish Virgins. Matt. xxv. 1—13.

March 18.—The Slothful Servant. Matt. xxv. 14—30.

March 25.—The Sheep and the Goats. Matt. xxv. 31—46.

WEDNESDAY EVENINGS AT SEVEN O'CLOCK.—Christian Practice.

"Be ye doers of the word."—Jas. i. 22.

Feb. 14.—Add to your Faith Virtue. 2 Pet. i. 5.

Feb. 21.—To Virtue Knowledge. 2 Pet. i. 5.

Feb. 28.—To Knowledge Temperance. 2 Pet. i. 6.

March 7.—To Temperance Patience. 2 Pet. i. 6.

March 14.—To Patience Godliness. 2 Pet. i. 6.

March 21.—To Godliness Brotherly-kindness. 2 Pet. i. 7.

March 28.—To Brotherly-kindness Charity. 2 Pet. i. 7.

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FRIDAY MORNINGS AT ELEVEN O'CLOCK.—Imitation of Christ.

"Let this mind be in you which was also in Christ Jesus."—*Phil.* ii. 5.

- Feb. 16.—Christ our Example in His Exalted Aims.
 Feb. 23.—Christ our Example in His Perfect Obedience.
 March 2.—Christ our Example in His Meek Contentment.
 March 9.—Christ our Example in His Intercourse with the World.
 March 16.—Christ our Example in His Sorrows.
 March 23.—Christ our Example in His Joys.
 March 30.—Christ our Example in His Death.

GOOD FRIDAY.

Morning.—The Spiritual Cross. Ps. xxii. 15.

Evening.—The Nature and Object of Christ's Death. Heb. ix. 26.

THE EVENINGS OF PASSION WEEK.

Monday.—The Offering to be had in everlasting remembrance.
 Mark xiv. 3—9.

Tuesday.—The Honour of God's House Vindicated. Luke xix. 45, 46.

Wednesday.—The Promise which was not fulfilled. Mark xi. 20, 21.

Thursday.—The hard Heart which would not be won. Mark xiv. 10, 11.

Saturday.—The Love which did not fail. John xx. 11.

Morning Prayer every week-day at eleven o'clock, commencing on Ash Wednesday. Evening Prayer every week-day at four o'clock, except Wednesday.

Missions held in various parts of the town on Tuesday and Thursday evenings.

Lectures on the Lord's Supper delivered at the Collegiate School on Friday evenings at seven o'clock, beginning on Friday, Feb. 16th.

ST. JOHN'S CHURCH.

COUNSELS AND WARNINGS SUITABLE FOR LENT.

"I will stand upon my watch and set me upon the tower, and will watch to see what He will say unto me and what I shall answer when I am reproved."—*Hab.* ii. 1.

SUNDAY MORNINGS AT ELEVEN O'CLOCK.

Feb. 18.—Christian Earnestness. Luke xiii. 24.

Feb. 25.—Watchfulness over ourselves. Matt. xxvi. 41.

March 4.—Perseverance in Prayer.—Matt. xv. 25.

March 11.—Steadfastness in the Church. Acts xvi. 45.

March 18.—Habitual Attendance at the House of God. Luke iv. 16.

March 25.—The duty of accepting Christ's Invitation to the Gospel Feast. Luke xiv. 16, 17.

SUNDAY EVENINGS AT SEVEN O'CLOCK.

Feb. 18.—The Mischief of Inconsideration. Isaiah i. 3.

Feb. 25.—The Folly of Indecision. 1 Kings xviii. 21.

March 4.—The Peril of trifling with Convictions. Acts xxiv. 25, 26.

March 11.—The Danger of delaying Repentance. Heb. iv. 7.

March 18.—The Doom of a Fruitless Profession. Luke xiii. 6—9.

March 25.—The Ruin of rejecting Christ. Luke xxiii. 27, 28.

GOOD FRIDAY.

Morning.—The Spiritual Cross. Isaiah liii. 10.

Evening.—The Nature and Object of Christ's Death. Heb. ix. 26.

EVENINGS OF PASSION WEEK.

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Wednesday.—The Promise which was not fulfilled. Mark xi. 20, 21.

Thursday.—The hard Heart which would not be won. Mark xiv. 10, 11.

Saturday.—The Love which did not fail. John xx. 11.

Morning Service on Ash Wednesday at Eleven o'clock.

* * The season of Lent, preceding Eastertide, has been set apart in the Christian Church from the earliest times for special meditation, prayer, and hearing of the word, with acts of self-denial and charity.

Well kept, it has ever tended to promote true religion, and to quicken the growth of faith in the soul of man.

We commend this matter to Him who alone is able to "give the increase." May He be pleased to revive His work in our midst, for His Son's sake.

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Crawford, Mr.	10 6
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Fraser, Mrs.	10 6
	19 5 224 1 0
Donations	19 5 2
	43 6 2

HIGH WYCH.

Hon. Sec. Rev. H. F. Johnson.	
D'Ath, Mrs.	10 0

CONTRIBUTIONS

	Don.	Ann.
£ s. d.	£ s. d.	£ s. d.
Forayth, Mrs.	—	1 1 0
Glyn, Miss L.	—	1 0 0
Johnson, Lieut. Col.	—	5 5 0
Johnson, Rev. H. F.	—	5 5 0
Johnson, Mrs. H. F.	—	1 1 0
Pelly, J. Esq.	—	2 2 0
Sims, Miss	—	1 1 0
	17	5 0

ROCHESTER.

Hon. Sec. Rev. H. F. Phillips.

	Don.	Ann.
£ s. d.	£ s. d.	£ s. d.
Fennell, Miss	—	10 0
Phillips, Rev. H. F.	—	10 0
Phillips, Mrs. C.	—	1 0 0
	2	0 0

WITHAM

Hon. Sec. Rev. J. Bramston.

	Don.	Ann.
£ s. d.	£ s. d.	£ s. d.
Bramston, Rev. J.	—	1 0 0
Bramston, Miss M. E.	—	1 0 0
Bullock, Rev. W. T.	—	1 0 0
Luard, Capt.	—	2 0 0
Townsend, Mrs.	—	1 0 0
	5	10 0

DIOCESE OF SALISBURY.

CASTLETON SHERBORNE.

Hon. Sec. Dr. Borrett.	—	10 0
Borrett, Dr.	—	10 0
Digby, Mrs. Whigfield.	2	2 0
Small sums.	4	0
	2	6 0
Donations	2	6 0
	3	6 0

DEVIZES.

Hon. Sec. Rev. B. C. Dowding.

Clarks, Miss (Hedding- ton) 3 years.	4	0 0 2 0 0
Butcher, Mrs.	—	10 0
Butcher, Miss.	—	10 0
Dowding, Rev. B. C.	—	10 0
Smith, Mrs.	—	10 0
	4	0 0 4 0 0
Donations	4	0 0
	8	0 0

WEYMOUTH.

Hon. Sec.

Addison, Rev. J. D. ... 1 1 0

Allen, Mrs.	1	1 0
	2	2 0

WILTON HOUSE MISSION FUND.

Hon. Secs. (Rev. D. Olivier (Wilton),
Rev. T. Carey (Fifeild,
Bavant).

Coll. at Crookerton.	19	7
Coll. at Longbridge	1	14 2
Coll. at Monkton Deve-	1	6 7
Attwood, F. Esq.	—	1 1 0
Attwood, Mrs.	—	10 6
Buchanan, Rev. T. B.	—	10 0
Buckley, Rev. F.	—	1 0 0
Carey, Rev. Tupper.	—	1 1 0
Carey, Mrs.	—	1 1 0
Chatfield, Rev. R. M.	—	10 0
Churmaide, Rev. S. (2 yrs.)	1	0 0 1 0 0
Churchill, Miss Spencer	—	3 0 0
Coe, Mrs.	—	10 0
Daubeny, Rev. J.	—	2 0 0
Daubeny, Mrs. and	—	1 0 0
Friends	—	5 0
Daubeny, Miss	—	1 1 0
Everard, Miss	—	1 1 0
Everard, Miss G.	—	1 1 0
Estcourt, T. Soheron,	—	10 0 0
Esq.	—	10 0 0

Freeling, Rev. Noel ...	—	10 0
Gaven Admiral (2 yrs.)	1	1 0 1 0 0
Gordon, Hon. Rev. Canon	—	1 0 0
Herbert, Lady	—	5 0 0
Hinxman, Rev. C. (2 yrs.)	1	0 0 1 0 0
Heytesbury, Lord	—	5 0 0
Heytesbury, Lady	—	1 0 0
Kerr, Mrs.	—	1 1 0
Mills, Arthur, Esq.	—	1 1 0
Montgomery, Mrs. (2 yrs.)	1	0 0 1 0 0
Morrison, Alfred, Esq.	—	5 0 0
Nelson, Lady	—	5 0 0
Nightingale, J. E. Esq.	—	1 0 0
Olivier, Rev. Daeres	—	1 0 0
Olivier, Mrs.	—	10 0
Pembroke, Lord	—	5 0 0
Palmer, Rev. J. N.	—	2 2 0
Palmer, Mrs.	—	2 2 0
Park, Miss.	—	10 0
Pinkney, Wm. Esq.	—	1 1 0
Salisbury, Bishop of	—	5 0 0
Stockwell, Rev. J. S.	—	1 1 0
Smith, H. S. Esq.	—	1 1 0
Samler, Rev. J. H.	—	10 0
Trotman, Rev. E. F.	—	1 1 0

Donations	8	11 4 74 11 7
	8	11 4

Balance in hand	83	2 10
	13	2 10
	70	0 0

DIOCESE OF WINCHESTER.

DORKING.

Hon. Sec. Rev. W. Joyce.

Coll. per Rev. W. Joyce 3 0 0

EAST DULWICH.

Hon. Sec.

Coll. after Sermon at
St. John's 7 6 1

GUILDFORD.

Hon. Sec. Rev. John Wenham.

Chandler, Rev. J.	—	1 0 0
Thrupp, Miss.	—	1 0 0
Ditto (coll. by)	1	8 0
Wenham, Rev. J.	—	1 0 0
	1	8 0 3 0 0
Donation	1	8 0
	4	8 0

PECKHAM.

Hon. Sec. Rev. M. Biggs.

Biggs, Rev. M.	1	1 0
Ditto, and Friends	1	1 0
Colven, Mrs.	—	10 6
Church Boxes	3	2 3
Hooper, Miss	—	10 0
Nicholson, Mrs.	10	6
Plummer, Mrs.	—	1 0 0
Prince, Mrs.	—	1 1 0
Collections by—	7	6
Bayne, Miss	—	14 11
Castledine, Mrs.	—	5 0
Colven, Mrs.	—	3 0
Craddock, Mrs.	—	4
Doyle, Mr.	—	5 0
Emmett, Miss	—	5 0
Gooseberry Bush,	—	2 17 6
"The Parson's" ...	—	10 0
Moree, Master	—	3 6
Morgan, Mrs.	1	7 3
Plummer, Mr.	13	0
Ritchie, Miss	—	4 7
Turner, Miss	—	6 0
Collected by Mrs. Colven	—	5 0
Gritten, Mrs	—	4 8 0
Ilett, Miss	—	5 0

Wayte, Miss	4	4
Collected by Mr. Hart—	11	6
Sunday School-Boys	—	10 6
Collected by the Misses Hooper	—	4 4
Cousens, Mr.	—	5 0
Cousens, Mrs.	—	12 0
Hanson, Miss	—	5 0
Willett, Mr.	—	2 4
Small Sums	16	1 10 3 14
Donations	16	1 10 3 14
	19	3 14

RICHMOND.

Hon. Sec. Rev. A. Garfit.

Alston, Mrs.	—	1 10
Corbett, Miss	—	5 0
Dupuis, Rev. H.	—	1 10
Onslow, Lady A.	—	1 10
Trevor, F. Esq.	—	10 0
Webster, Rev. W.	—	4 8 0

ROWNHAM

Hon. Sec.

river, Hakes, Esq. ...

RYDE.

Hon. Sec. Rev. J. S. B.

lines, Mrs.
 row, Rev. J. S.
 ry, Rev. C. Upham.
 sell, Miss
 and, Miss
 dleston, Rev. W. H.

BREDICOT

Hon. Sec.

gmill, Rev. W. M.

GREAT MALVE

Hon. Sec.

ory, from New-
 ad, per Rev. James
 inner

BEVERLEY.

Hon. Sec. Rev. J. B. Birt

er, Robert Wyllie,

Mrs. (Mianston)

F. & C. ditto ... 1

by Miss Birt-

1

atie, Rev. J. B.

s, T. Esq.

by Miss Birt-

1

rt, Miss

Robert, Esq. ...

2 1

ona

BILSDALE

Rev. A. B.

DRINGHOUSES

tion, per S. P. G. 10

WINCHESTER.

DIOCESE OF WORCESTER.

DIOCESE OF WORCESTER.

DIOCESE OF YORK.

DIOCESE OF YORK.

BEVERLEY.			MIDDLETON-ON-THE-WOLDS.			Wilkinson, Miss.....			10 0
Sec. Rev. J. B. Birtwhistle.			Hon. Sec. Rev. H. D. Blanchard.			Woodward, M. Esq.	1	8 0	
Rev. Robert Wyllie, Esq.						Miss Blundell's School,			
Mrs. (Mission)			Blanchard, Rev. H. D.	2	2 0	Ilfracombe		17 8	
.....	1	7 6	Blanchard, Mrs. H. D.	1	1 0	Miss Clift's School, for			
F. & C. ditto	2	8	Blanchard, Mrs. (Brid-			Bibles		4 6	
By Miss Birtwhistle	1	0 0	lington Lucy)	1	0 0	Card of Miss Carr		3 0	
.....			Blanchard, Rev. J.	10	6	Card of Miss Sandwich		19 0	
Birtwhistle, Rev. J. B.	1	0 0	Ditto (Mission Box)	9	6				
Rev. T. Esq.	1	0 0	Dawson, J. Esq. & Mrs.	10	6	Balance in Treasurer's		10 0 8 13 7 6	
By Miss Birtwhistle	5	0	Friend, A.	5	0	hands	4	11 0	
Rev. Miss		5 0	Friends, Two	5	0	Too late for Audit		5 2 8	
Robert, Esq.	1	0 0	Grimston, Mrs. J.	1	0 0			18 17 2	
			Harding, Edward, Esq.	1	0 0				
			Helps, Miss	1	0 0				
			Interest in Bank	3	8				
			Jennings, R. Esq.	10	0				
			Lawrent, Miss	17	0				
			Maddock, Rev. S.	5	0				
			Norcop, A. W. R. Esq.						
			(2 years)	1	0 0 1 0 0				
			Radford, Miss	1	0 0				
			Radford, Edward, Esq.	1	0 0				
			Radford, Miss E.	2	6				
			Shakerley, Mr. A.	10	0				
			Sutton, Miss E. M.	4	0				
			Sykes, Miss	1	1 0				
			Small sums	9	4				
			Whately, Rev. W. J.						
			(2 years)	1	0 0 1 0 0				

SCOTLAND.

EDINBURGH.

Hon. Sec. Rev. J. A. Sellar.
Treasurer, Samuel Hay, Esq.

	Don.	Ann.
	£ s. d.	£ s. d.
Balance in late Secretary's hands.....	2 13 0	
Forbes, Miss	—	1 0 0
Forbes, Miss E.	—	1 0 0
Kelland, Rev. Prof.....	—	1 1 0
Lumsden, Mrs.....	—	2 2 0
Montgomery, Rev. J. F.	—	1 0 0
Montgomery, Mrs.....	—	1 0 0
Mowbray, Misses	—	10 0
Trotter, Mrs.....	—	1 0 0

	Don.	Ann.
	£ s. d.	£ s. d.
Watson, Miss	—	5 0
Expenses	2 13 0	8 18 0
	3 0	
	—	2 10 0
		11 8 0

Campbell, Sir A. J. Bart.
(the late)

McEwen, Alex. Esq....

McEwen, R. F. Esq....

Robertson, Mrs. R. S.
(Southwell)

Sharpe, J. Esq.....

Smith, Miss A. (Cuning-
ham)

GLASGOW.

Hon. Sec. Rev. R. S. Oldham.

IRELAND.

DIOCESE OF ARMAGH AND CLOGHER.

ARMAGH.

Hon. Sec. Rev. W. H. Guillems. J. The
College, Armagh.

Bacon, Mrs.....	—	1 0 0
Clermont, Lord	—	3 0 0
Cope, Mrs. (Drumilly) 4	0 0 1	0 0 0
Cope, Mrs. (Loughall) ..	—	1 0 0
Guillemaud, Rev. W. H.	—	1 0 0
King, Rev. C. (Irwin).	—	10 0
Mauleverer, Miss	—	1 0 0
Prentice, H. Esq.	—	1 0 0
Rice, Rev. C. H.....	—	2 0 0
Ringwood, Rev. F. H.	—	2 0 0

4 0 0 12 0 0
Donation

16 0 0

EXEMPT JURISDICTION OF
NEWRY AND MORNE.

Hon. Secs.

Very Rev. Dean of Downore.
Rev. Francis King.

Coll. by Mrs. Bagot—		
Bagot, Mrs.	—	1 0 0
Clarke, Miss Emma,	—	5 0
Coll. by Miss Browne—		
Browne, R. J. Esq....	—	2 6
Browne, Mrs.	—	2 6
Browne, Miss.....	—	2 6
Dickenson, Miss	—	2 6
Reid, Miss	—	2 0
Waring, Mrs.	—	2 6
Coll. by Mr. R. Johnstone—		
Burnes, James	—	2 6
Collins, J. R.	—	2 6
Dixon, E.	—	1 0
Friend, S.	—	1 0
Ditto	—	1 0
Hogg, Mrs.	—	1 0
Johnstone, R. J.....	—	1 0
Lawson, A.	—	2 6
MacBlain, Mrs. R....	—	2 6
Moore, Mr.	—	1 0
Nesbitt, J.....	—	1 0
Stewart, Miss.....	—	1 6
Warnock, John	—	1 0
Coll. by Miss Thomson		
Carter, Miss	—	2 6
Horner, Francis, Esq.	—	5 0

Thompson, Miss

Thompson, Miss Han-
nah

Thomson, Mrs.....

Thomson, Miss.....

Thomson, Miss N....

Coll. by Miss McCullough—

McCullough, Mr.....

McCullough, Mrs.....

McCullough, Mar-
garet

McCullough, Judith.

McCullough, Rosetta

McCullough, John

William

Coll. by Miss Wallace—

McCamley, Miss.....

Wallace, Miss.....

Wallace, Miss Isabella

Williams, Mrs.....

Wright, Mrs.....

DIOCESE OF CORK, CLOYNE, AND ROSS.

President of the Committee.

THE LORD BISHOP OF CORK, CLOYNE, AND ROSS.

Secretaries.

REV. S. O. MADDEN, M.A. ST. PATRICK'S PLACE.
REV. H. JELLETT, M.A. AHINAGH RECTORY, KILLANARDISH.

Treasurer.

REV. H. J. O'BRIEN, I.L.D. Richmond House.

CORK.

Beaufort, Rev. W. L....	—	3 0
Day, Rev. W. T.....	—	10 0
Jellett, Rev. H.	—	1 0 0
Sandes, Rev. T. D	—	1 0 0

St. Nicholas' Collection—		
Bernard, Mrs.	—	1 0
Chatterton, A. C.	—	1 0 0
Clare, Selby.....	—	10 0
Cooper, Anderson.....	—	1 0 0
Danckert, J. C.....	—	1 0 0

Edwards, O. C.	10 0
Exham, R. K.....	5 0
General Fund	1 0 0
Goold, P.	5 0
Harvey, P. T.....	10 0
Hemphreys, Miss ..	5 0

		Don. Ann.				Don. Ann.				Don. Ann.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Kemp, Mrs.	2	0		Russell, E.	3	0		Goode, Mr. R.	1	0	
Langley, Miss	2	6		R. A.	6	0		Wakeman, Mrs.	1	0	
McNullen, W. J.	1	0	0	Seward, Mrs. & Miss	1	0	0	Warren, Rev. R.	5	0	
Morrogh, W. H.	2	0	0	Scott, Mrs.	10	0		White, Miss	5	0	
Marks, Mrs.	5	0		Webster, Rev. Dr.	10	0					
Marks, J. W.	2	6		White, Miss Preston	5	0					
McMahon, J. H.	5	0		White, Mrs. Preston	2	6					
McMahon, W. H.	2	6		365 (2 years)	2	0	0	Bankers' expenses	3		
Monan, Miss	2	6		Coll. by Miss M. Dowden					19	2	0
Donovan, Thos.	1	0	0	Bird, Mrs. Col.	3	6				15	0
Brien, Rev. Dr.	10	0		Bowen, Miss	1	0				19	1
Russell, John	1	0	0	Cooke, Mrs.	2	6					
				Friends, Three	3	0				21	16

DIOCESE OF DOWN AND CONNOR AND DROMORE.

President.—THE LORD BISHOP OF DOWN, CONNOR, AND DROMORE.

Hon. Sec.—REV. T. CAMPBELL, RICHMOND, BELFAST.

Treasurer.—JOSEPH J. MURPHY, ESQ. COLLEGE SQUARE, BELFAST.

BELFAST.

Murphy, J. J. Esq.	—	5	0	0	Wright, Miss C.	—	5	0
Ditto, Contributions	1	0	0		Wright, Miss A.	—	5	0
Murphy, Isaac J. Esq.	—	3	0	0			1	10
Smythe, Rev. George	—	1	0	0	Donation	—	0	21
Stewart, R. Esq. M.D.	—	10	0				10	0
Thompson, Wm. Esq.	—	1	0	0				
Valentine, Thos. Esq.	—	1	0	0			23	0
Wright, Mrs.	—	1	0	0				
Wright, Miss	—	5	0					

DIOCESE OF DUBLIN, ETC.

President.—HIS GRACE THE ARCHBISHOP OF DUBLIN.

Committee.

HON. THE LORD MAYOR.	REV. BEAVER BLACKER.	REV. H. VERE WHITE.
THE ARCHN. OF DUBLIN.	REV. EDWARD WHATELY.	GEO. WOODS MAUNSELL, ESQ.
DR. BUTCHER, F.T.C.D.	REV. E. H. MOERAN, D.D.	WILLIAM FRY, ESQ.
C. M. FLEURY, D.D.	REV. THOMAS TWIGG	AUGUSTUS ARTHUR, ESQ.
R. S. BROOKE.	REV. DOMINICK A. BROWNE.	J. TUFFNELL, ESQ. M.R.C.S.I.
R. M'DONNELL.	REV. MAURICE DE BURGH.	JAMES ORTON, ESQ.
W. J. STUBBS, F.T.C.D.	REV. GEORGE J. SCOTT.	THOMAS DISNEY, ESQ.
W. S. GUINNESS.		

Hon. Secretaries.

REV. THOMAS TWIGG, SWORDS, DUBLIN.
 REV. W. H. FERRAR, F.T.C.D.
 REV. R. T. SMITH, 7, HADDINGTON ROAD.
 JOLLIFFE TUFFNELL, ESQ. M.R.C.S.I. 5, LOWER MOUNT STREET.

Contributions, per S.P.G. £7 16 6

SUMMARY. FOR THE YEAR ENDING DECEMBER 31, 1866.

Place.	Diocese.	Hon. Secretary or Treasurer.	Colls. and Dons. £ s. d.	Ann. Subs. £ s. d.
Adel	Ripon		20 0 0	
Ambleside	Carlisle	Rev. H. J. Marlen	—	12 4 6
Armagh	Armagh, &c.	Rev. W. H. Guillemard	4 0 0	12 0 0
Astbury	Chester		2 2 0	
Aycliffe	Durham	Rev. J. D. Eade	—	3 13 0
Bath	Bath and Wells	H. D. Skrine, Esq. Treas.	15 3 0	3 15 6
Bebington	Chester		4 9 0	
Beenharn Vallance	Oxford		—	10 0
Belchamp Walter	Rochester	Rev. J. M. St. Clare Raymond	—	20 0 0
Belfast	Down and Connor & Dromore	(Rev. T. Campbell	1 10 0	21 10 0
		(J. J. Murphy, Esq. Treas.		
		(Rev. J. B. Birtwhistle	2 15 2	3 5 0
		(R. Wylie, Esq. Treas.		
Beverley	York		2 0 0	
Bexwell	Norwich		—	10 0
Bilsdale	York		5 0 0	
Birch	Manchester		—	3 13 0
Bishops-Stortford	Rochester	Rev. J. Menet	—	9 1 0
		(Rev. G. B. Blenkin		
		(T. Garrit, Esq. Treas.	2 2 0	2 0 0
Boston	Lincoln		8 8 0	8 8 0
Bovey Tracey	Exeter	(Rev. H. de L. Willis, D.D.	—	1 1 0
Bowden	Chester	(J. Robinson, Esq. Treas.	—	4 10 0
Bradford	Ripon	John Allfree, Esq.	5 0 0	7 12 0
Bredicot	Worcester	(C. Cave, Esq. Treas.	—	7 12 0
Brighton	Chichester	(Rev. F. C. Skeay	12 0 0	1 1 0
		(Rev. N. Pocock	24 8 2	1 0 0
Bristol and Clifton	Glouc. & Bristol	(Rev. E. Westerman	2 6 0	1 0 0
		(Rev. O. Glover	2 1 9	
Bury	Manchester	(Rev. D. Butler	4 14 8	
Cambridge	Ely	(Rev. J. K. Maynard	15 15 1	10 1 0
Canterbury	Canterbury	Dr. Borrett	—	3 2 0
Castleton-Sherborne	Salisbury	Rev. F. R. Hepburn	1 15 0	4 0 0
Chailey	Chichester		1 17 0	
Chelmsford	Rochester	Rev. W. H. Hutchinson	—	8 17 6
Cheltenham	Glouc. & Bristol	Rev. C. Bowen	19 1 9	2 15 0
Chester	Chester	The Very Rev. Dean of Chichester	—	1 0 0
Chichester	Chichester	(Rev. J. M. Cunyngname	4 0 0	5 12 0
Cloford	Bath and Wells	(J. Inglis, Esq.	3 0 0	3 0 0
Colchester	Rochester	(Rev. S. O. Madden	—	1 0 0
		(Rev. Henry Jellett, M.A.	4 0 0	4 0 0
		(Rev. H. J. O'Brien, Treas.	—	5 12 0
Cork	Cork, Cloyne, & Ross	Rev. J. G. Pearson	3 0 0	2 10 0
		Rev. B. C. Dowding	10 0	7 16 6
Darlington	Durham	Rev. C. R. Manning	1 1 0	1 1 0
Devizes	Salisbury	Rev. W. Joyce	3 0 0	13 1 0
Dia	Norwich	Rev. J. Puckle	—	3 0 0
Dorking	Winchester		7 6 1	
Dover	Canterbury		—	10 0
Dringhouses	York		2 10 0	8 18 0
Dublin	Dublin	Rev. T. Twigg, and others	—	1 1 0
Eastbourne	Chichester		—	1 1 0
East Dulwich	Winchester		—	10 0
East Malling	Canterbury		—	10 0
Edinburgh	Edinburgh	(Rev. J. A. Sellar	2 10 0	8 18 0
		(S. Hay, Esq. Treas.	—	1 1 0
Ely	Ely	Rev. J. H. Henderson	—	13 1 0
Enfield	London	Rev. A. Weir, D.C.L.	3 0 0	
Exeter	Exeter	(Rev. G. H. O. Shield	—	3 0 0
		(W. Buckingham, Esq. Treas.	—	6 5 0
		(Rev. M. A. Atkinson	—	9 12 0
		(Rev. C. St. D. Moxon	3 6	
Fakenham	Norwich		5 8 8	
Garveston	Norwich		3 0 0	
Glasgow	Edinburgh	Rev. R. S. Oldham	—	3 9 0
Gosforth	Carlisle		—	3 0 0
Grasby	Lincoln		11 13 9	
Gravesend	Rochester	Rev. C. E. R. Robinson	—	3 0 0
Great Grimsby	Lincoln		11 0 0	
Great Malvern	Worcester		1 8 0	3 0 0
Greenstead	Rochester	Rev. P. Ray	19 5 2	24 1 0
Guildford	Winchester	Rev. J. Wenham	5 0 0	
Halstead	Rochester	G. F. Arden, Esq.	16 3 11	8 13
Hanbury	Lichfield	Rev. G. D. Boyle	—	6 2 0
Handsworth	Lichfield	Rev. H. Jar	—	11 10 0
Hastings and St. Leonard's	Chichester	Rev. W. C. Fowle	—	
Hereford	Hereford		—	

High Wych ..
Hillington ..
Hopton

Hornsey, St. J.
Houghton Reg.
Hudson

Hurley

Kidmore

Leamington ..

Leeds

Leicester

Lever Bridge ..

Lincoln

Liverpool

Manchester ..

Marlow

Middleton-on-t.

Mongewell

Moor Allerton ..

Nackington

Newbury

Newry and Mor.

Newton-upon-O.

Norwich

Notting Hill, St.

Offenham

Oxford

Paddington, St.

Peckham

Reading

Richmond

Rochdale

Rochester

Ross

Rownham

Rugby

Ryde

Salop District ..

Settle

Shrewsbury Dist.

Smethwick

Stafford

Southport

Stamford

Stockton-on-Tees

Surb. ton, St. Mar

Swaffham

Tattenhall

Thirsk

Tonbridge Wells

Trentham

Twickenham

Warkton

West Teignmouth

Weymouth

Wilton House

Wigan

Wimbledon

Winchcombe

Winchester

Witham

Woodford

Yarmouth

Yatton

General List

Expenses du

CONTRIBUTIONS.

85

Ann. Subs. £ s. d.	Place.	Diocese.	Hon. Secretary or Treasurer.	Colls. and Don.		Ann. Subs.
				£	s. d.	
	High Wych	Rochester	Rev. H. F. Johnson	—	—	17 5 0
	Hillington	Norwich	—	—	—	1 1 0
	Hopton	London	Rev. H. Dawson	1 16	3	2 10 0
	Horseay, St. James	Ely	—	1 7	0	1 1 0
	Houghton Regis	Ely	—	1 0	0	—
	Hurdon	Ely	—	—	—	—
	Hurley	Oxford	Rev. A. B. Wray	—	—	1 0 0
	Kidmore	Oxford	—	—	—	10 0
	Leamington	Worcester	Rev. Dr. Bickmore	10	0	—
	Leeds	Ripon	Rev. F. J. Wood	34	3 10	69 2 6
12 4 6	Leicester	Peterborough	—	—	—	1 11 0
12 0 0	Lever Bridge	Manchester	Rev. S. Pagan	—	—	7 0 0
	Lincoln	Lincoln	Rev. E. Wilson	12	0 6	28 3 0
3 13 0	Liverpool	Chester	Rev. C. H. Burton, M.A.	11	13 0	87 12 0
3 15 6			(Rev. A. R. Du Cane	—	—	—
	Manchester	Manchester	Rev. P. Marshall	1 11	0	—
			(A. Heywood, Esq. Treas.	—	—	—
10 0	Marlow	Oxford	—	9	9 0	—
20 0 0	Middleton-on-the-Wolds	York	Rev. H. D. Blanchard	5	9 8	13 7 6
21 10 0	Mongewell	Oxford	Rev. J. V. Durell	10	0 0	—
	Moor Allerton	Ripon	—	1	1 0	—
3 5 0	Nackington	Canterbury	—	—	12 0	—
			(Rev. W. Milton	—	—	—
10 0	Newbury	Oxford	(Rev. P. M. Sankey	2 4	0	28 8 6
			(Rev. H. W. Majendie, Treas.	—	—	—
3 13 0	Newry and Morne	} Exempt Jurisdiction	(The Very Rev. Dean of Dromore)	—	—	6 3 0
9 1 0	Newton-upon-Ouse	York	(Rev. Francis King	—	—	0 5 0
2 0 0	Norwich	Norwich	Rev. N. T. Garry	12	2 6	22 16 0
8 8 0	Notting Hill, St. John's	London	—	2	2 0	—
1 1 6	Offenham	Worcester	—	—	—	1 1 0
4 10 0	Oxford	Oxford	—	1	1 0	—
	Paddington, St. John's	London	Rev. W. C. Risley	1	1 6	10 16 0
	Peckham	Winchester	Rev. M. Biggs	16	1 10	3 1 6
	Reading	Oxford	Rev. T. V. Fosbery	5	13 6	—
0 7 12 0	Richmond	Winchester	Rev. A. Garfit	4	8 0	—
	Rochdale	Manchester	Rev. J. W. Parker	—	—	2 0 0
	Rochester	Rochester	Rev. H. F. Phillips	—	—	1 0 0
0 1 1 0	Ross	Hereford	—	—	—	10 6
2	Rownhams	Winchester	—	—	—	2 2 0
0 1 0 0	Ryby	Worcester	J. M. Wilson, Esq.	3	8 0	10 9 0
0 9 8	Ryde	Winchester	Rev. J. S. Barrow	10	0	5 2 0
1	Salop District	Hereford	Rev. G. C. Guise	3	13 0	10 17 0
0 10 1 0	Settle	Ripon	Rev. W. F. Pearson	—	—	10 4 0
0 3 2 0	Shrewsbury District	Lichfield	Rev. G. C. Guise	—	—	12 13 6
0 4 0 0	Smethwick	Lichfield	—	10	12 11	—
0	Stafford	Lichfield	Thomas Salt, Esq.	—	—	1 1 0
0	Stanford	Chester	—	6	8 0	2 12 0
8 17 6	Stockton-on-Tees	Lincoln	Rev. W. Spencer	—	—	1 10 0
9 2 13 0	Surbiton, St. Mark	Durham	—	12	6	—
	Swaffham	Winchester	—	1	13 0	1 0 0
	Tettenhall	Norwich	Rev. S. Everard	—	—	8 0 6
1 0 0	Thirsk	Lichfield	—	1	10 0	1 0 0
0 4 0 0	Tonbridge Wells	York	—	1	0 0	—
0 5 12 0	Trentham	Canterbury	Rev. B. Whitelock	16	1 9	—
0	Twickenham	Lichfield	—	5	0	—
0	Warkton	London	Rev. G. B. Twining	—	—	6 0 0
0 0 0	West Teignmouth	Peterborough	—	2	0 0	—
0 0 0	Weymouth	Exeter	Rev. Joseph Birch, M.A.	5	0 0	6 11 0
1	Wilton House	Salisbury	—	2	2 0	—
			(Rev. Dacres Olivier	8	11 4	61 8 8
			(Rev. T. Carey	—	—	—
10 0	Wigan	Salisbury	—	—	—	6 0
0 8 18 0	Wimbledon	Chester	—	—	—	—
	Winchcombe	London	Rev. H. W. Haygarth	13	12 0	—
1 1 0	Winchester	Glouc. & Bristol	—	—	—	20 0 0
13 1 0	Witham	Winchester	Rev. H. B. Bousfield	—	—	8 3 0
	Woodford	Rochester	Rev. J. Bramston	—	—	5 10 0
		Peterborough	Rev. C. Smyth	—	—	7 5 0
6 5 0	Yarmouth	Norwich	(Rev. J. W. Colvin	36	13 0	45 16 10
	Yatton	Bath and Wells	(J. Brightwen, Esq. Treas.	—	—	—
6 9 12 0	General List		—	31	19 3	25 8 0
8				542	17 6	822 16 0
0 3 9 0	Expenses deducted by Bankers out of Subscriptions paid to the			1	4	—
0 3 0 0				—	—	542 16 2
9				—	—	£1,365 12 2
0 3 0 0				—	—	—
2 24 1 0				—	—	—
0 8 13				—	—	—
11 6 2 0				—	—	—
11 10 0				—	—	—

1866.

COLUMBIA MISSION BALANCE SHEET.

RECEIPTS.

	£	s.	d.
To Balance from last Account	411	10	8
" Collections, Donations, and Subscriptions received by the Treasurer, from the 1st of May, 1866, to the 31st of January, 1867 (inclusive), as per Summary	1,365	12	2
" Balance due to the Treasurer	1,266	7	5

EXPENDITURE.

	£	s.	d.
By Amount drawn out in 1866 for the purposes of the Mission and for Investment in the Colony	2,750	3	6
" Printing 2,000 copies of Annual Report for 1865	22	17	6
" Clerical and Lay Secretaries	200	0	0
" Rent of Office	10	0	0
" Travelling Expenses, Postages, Carriage of Parcels, Stationery, and other Expenses incurred by the Secretaries (including expense of circulating Report for 1865)	16	4	7
" Archdeacon Wright—Travelling Expenses, attending Meetings, and preaching Sermons for the Mission	9	4	8

General Purposes of Mission.

" Education of Missionary at St. Augustine's College, Canterbury	35	0	0
	£3,043	10	3

£3,043 10 3

LONDON, February 12th, 1867.

We have examined this Account and find it, on comparing it with the Vouchers and Banking Book, to be perfectly correct.

J. C. WOOLLACOTT, }
ROBERT SMITH, } Auditors.

HUGH HAMMERSLEY, Treasurer.
G. P. ARDEN, Lay Secretary.

Hon. Sec.

Coll. in the Parish of Coatham for rebuilding Trinity Church, New Westminister, Coll. at Coatham Church for the Mission

It will be out to the Bank the Bank's important time, so ARDEN, is paid

MESSRS

who will parcels,

APPENDIX.

COATHAM.			HUYTON.			Don. Ann.		
Hon. Sec.	Don.	Ann.	Hon. Sec. Rev. E. Ashton.	Don.	Ann.	£ s. d.	£ s. d.	£ s. d.
	£ s. d.	£ s. d.		£ s. d.	£ s. d.	Donations		2 10 6
Coll. in the Parish of			Ashton, Rev. E.	—	5 0 0			14 7 6
Coatham for rebuild-			Ashton, Miss Lucy....	—	1 0 0			
ing Trinity Church,			Do. Female Education	—	1 0 0			
New Westminster ..	19 10 5		Colquitt, Miss Susan...	2 0 0				
Coll. at Coatham Church,			Gardner, Mrs.	—	1 0 0			
for the Mission	18 15 10		S. G. de V.	10 6				
	38 6 3		T. R. S. Mrs.	—	1 1 0			
			Huyton Offertory, Ash					
			Wednesday	—	2 16 0			3 3 0
				2 10 6	11 17 0			

NECTON.

Hon. Sec. Rev. W. H. Walker.	Don.	Ann.
Cole, Mrs.	—	1 1 0
Lee, Miss S.	—	1 1 0
Walker, Rev. W. H. ...	—	1 1 0
		3 3 0

NOTICE TO HON. SECRETARIES, TREASURERS,
AND FRIENDS.

It will be esteemed a favour if any errors found in this Report are pointed out to one of the SECRETARIES. Contributors who remit money through the Banks, or the SOCIETY FOR THE PROPAGATION OF THE GOSPEL, will render important assistance, and prevent mistakes, if they will kindly, at the same time, send particulars, with list of subscribers, to the Lay Secretary, G. P. ARDEN, Esq., Halstead, Essex. It is particularly requested that, when money is paid in, the *name and address* of the person paying be given to the Bankers.

AGENTS TO THE MISSION,

MESSRS. HENDERSON AND BURNABY, 17, Gracechurch-street, London,
and Victoria, British Columbia;

who will give information about routes, passage, freight, and take charge of
parcels, goods, packages, for Vancouver and Columbia.